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Annual report

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EIGHTY-NINTH ANNUAL REPORT

OF THE

American Tract Society

PRESENTED AT NEW YORK, MAY 13, 1914
WITH LIST OF LIFE DIRECTORS AND MEMBERS
CONSTITUTED DURING THE YEAR

AMERICAN TRACT SOCIETY
NEW YORK

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May 1914
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CORRESPONDENCE

The correspondence of the Society, excepting that which belongs to the Treasurer, is conducted by the General Secretary.

Orders for Books and Tracts will be filled by the Depository.

Orders for Periodicals will be received by the Periodical Department.

Articles for the *American Messenger* should be directed to the Editor of the *American Messenger*.

Articles for the *Amerikanischer Botschafter und Deutscher Volksfreund* should be directed to the Editor of the *Amerikanischer Botschafter*.

All communications should be addressed

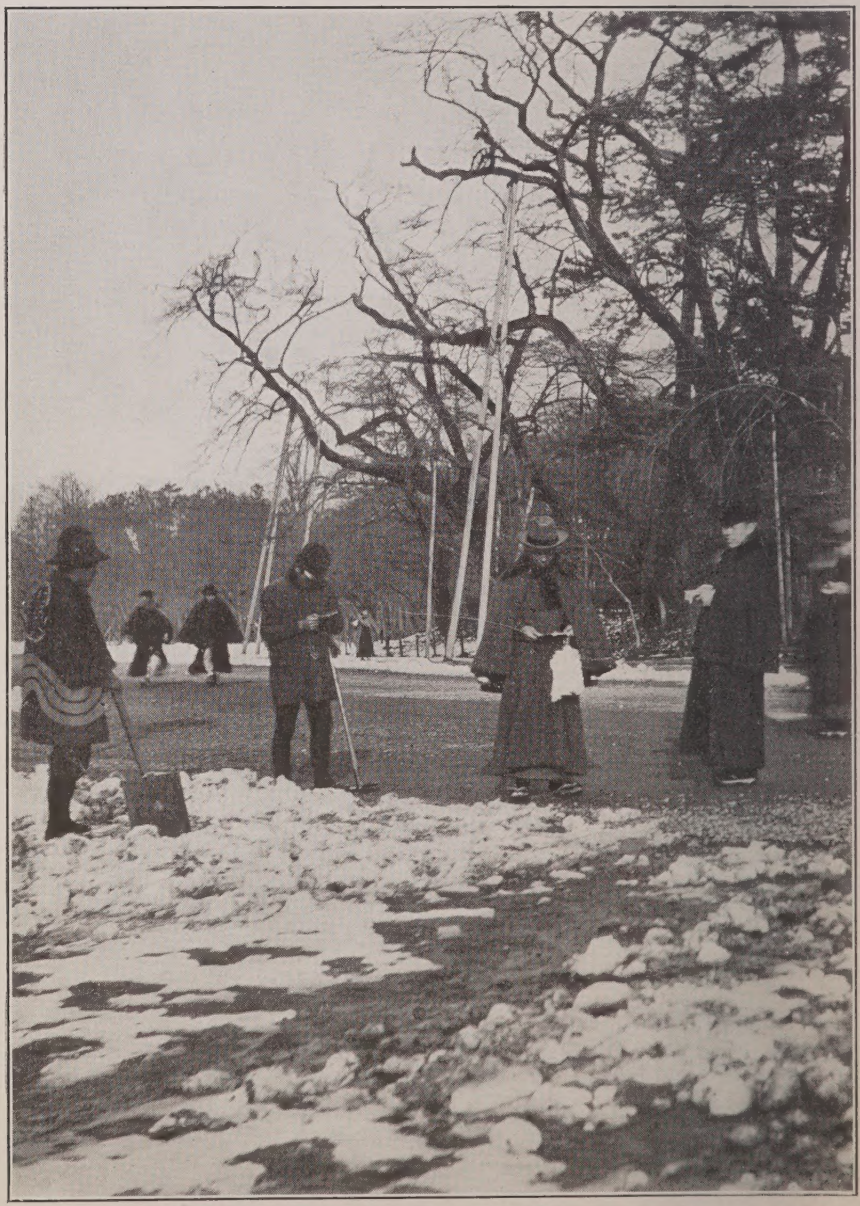
American Tract Society

New York, N. Y.

FORM OF A BEQUEST

I give and bequeath to "The American Tract Society," instituted in the City of New York in 1825, the sum of ——— dollars to be applied to the charitable uses and purposes of said Society.

In signing a will, three witnesses should state in writing that the testator declared this to be his last will and testament, and that they signed it at his request and in his presence and the presence of each other.



DISTRIBUTING TRACTS TO SNOW-SWEEPERS IN JAPAN

EIGHTY-NINTH

ANNUAL REPORT

OF THE

AMERICAN TRACT SOCIETY

PRESENTED AT NEW YORK

MAY 13, 1914

AMERICAN TRACT SOCIETY
NEW YORK

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OFFICERS OF THE SOCIETY

HONORARY VICE PRESIDENTS.

Elected

Rt. Rev. T. A. Jaggar, D.D., Cincinnati, O. 1880
*Rev. A. McKenzie, D.D., Cambridge, Mass. 1881
Rev. T. Dwight, D.D., LL.D., New Haven, Conn. 1887
Rev. H. A. Stimson, D.D., New York 1887
Merrill E. Gates, LL.D., Washington, D.C. 1888
Frank L. Janeway, New Brunswick, N. J. 1888
Rev. J. B. Thomas, D.D., Newton Centre, Mass. 1888
Joshua L. Baily, Philadelphia, Pa. 1890
Rev. J. De Witt, D.D., Princeton, N. J. 1891
Rev. A. Little, D.D., Dorchester, Mass. 1891
Pres. A. Scott, LL.D. New Brunswick, N.J. 1891
Rev. H. A. Strong, D.D., Rochester, N.Y. 1891
Pres. J. K. McLean, D.D., Berkeley, Cal. 1891
Rev. F. L. Patton, D.D., LL.D., Princeton, N. J. 1891
Rev. F. A. Noble, D.D., Phillips, Me. 1896
Rev. J. B. Remensnyder, D.D., New York. 1896
Rev. James R. Bruce, Yonkers, N. Y. 1899
Rev. D. P. Fullerton, D.D., St. Louis, Mo. 1900
Rev. C. A. Stoddard, D.D., New York. 1901
Ex-President Theodore Roosevelt, LL.D., Oyster Bay, N. Y. 1902
Rev. Edw. T. Horn, D.D., Philadelphia Pa. 1902
Rev. F. E. Clark, D.D., Boston, Mass. 1902
Rev. John McNaugher, D.D., Pittsburgh, Pa. 1903
George M. Miller, Esq., New York 1903
Rev. W. L. McEwan, D.D., Pittsburgh, Pa. 1903
Rev. D. Stuart Dodge, D.D., New York. 1904
Rt. Rev. D. H. Greer, D.D., New York. 1904
Augustus W. Benedict, St. Louis, Mo. 1905
Rev. D. S. Kennedy, D.D., Phila., Pa. 1906

Elected

Rev. W. M. Anderson, D.D., Dallas, Tex. 1906
Rev. W. W. Moore, D. D., Richmond, Va. 1906
Rev. H. K. Walker, D. D., Atlanta, Ga. 1907
Rev. C. A. Miller, D.D., Charleston, S.C. 1908
Rev. R. R. Meredith, D.D., Pasadena, Cal. 1908
Rev. Henry E. Cobb, D.D., New York. 1908
Rev. James L. Barton, D.D., Boston, Mass. 1908
Rev. James M. Buckley, D.D., New York. 1908
Mr. Charles H. Rutan, Boston Mass. 1908
Rev. Charles A. Eaton, D.D., New York. 1909
Rev. J. A. Ingham, New Brunswick, N. J. 1909
Pres. Marion LeRoy Burton, Ph.D., D.D., LL.D., Northampton, Mass. 1909
Hon. Charles E. Hughes, Washington, D.C. 1910
Bishop Joseph F. Berry, Buffalo, N. Y. 1910
Rev. S. H. Woodrow, D.D., St. Louis, Mo. 1911
Rev. George C. Peck, D.D., New York. 1911
Bishop Robert L. Rudolph, D.D. New York. 1912
Hon. William Jennings Bryan, Washington, D. C. 1912
James Wood, New York 1912
Bishop W. L. Lambuth, Nashville, Tenn. 1912
President Woodrow Wilson, Washington, D. C. 1913
Governor Simeon E. Baldwin, New Haven, Conn. 1913
Howard Elliott, Boston, Mass. 1914
Bishop Luther B. Wilson, New York 1914
Rev. John Timothy Stone, D.D., Chicago, Ill. 1914
Rev. J. Wilbur Chapman, D.D., N. Y. 1914
Rev. Harry V. Bonner, Syracuse, N. Y. 1914
J. Ackerman Cole, M. D., New York. 1914

MANAGERS.

John C. Havemeyer, Yonkers, N. Y. 1863
Howard Payson Wilds, Esq., New York. 1882
Rev. Roderick Terry, D.D., New York. 1885
S. B. Brownell, Esq., New York 1888
Rev. F. S. Schenck, D.D., New Brunswick, N. J. 1897
Rev. David G. Wylie, D.D., New York. 1899
Rev. J. Ross Stevenson, D.D., Baltimore, Md. 1902
Rev. J. Humpstone, D.D., New York. 1904
Rev. A. G. Lawson, D.D., New York. 1905
Rev. L. L. Taylor, Canandaigua, N. Y. 1905
James Marshall Stuart, New York. 1906
Rev. James D. Steele, Ph.D., Passaic, N.J. 1907
James Yereance, New York. 1907
Rev. Jesse F. Forbes, D.D., New York. 1908
Rev. J. H. Hoyt, D.D., New Canaan, Ct. 1908
Adolph Pfender, New York. 1908
J. Campbell White, New York. 1908
Rev. Cortland Myers, D.D., Boston, Mass. 1908
Rev. W. D. Buchanan, D.D., New York. 1908
Rev. William I. Chamberlain, D.D., New York 1909
Bishop Homer Stuntz, D.D., Buenos Aires, Argentine Republic 1910
Henry Cole Smith, New York 1911
Rev. F. M. Goodchild, D.D., New York. 1911
Rev. George P. Eckman, D.D., New York. 1911
Frank L. Brown, New York 1912
Lewis B. Gawtry, New York 1913
Edward McKay Whiting, New York 1913
Rev. David Wills, Jr., D.D., New York. 1914
Rev. William P. Swartz, Ph.D., New York. 1914
Rev. Isaac W. Gowen, D.D., Weehawken, N. J. 1914
Rev. Robert Scott Inglis, D.D., Newark, N. J. 1914
Rev. F. Clare Baldwin, East Orange, N. J. 1914
Thomas S. Bassford, New York 1914

EXECUTIVE COMMITTEE.

PUBLISHING COMMITTEE

Rev. David James Burrell, D.D., LL.D. 1896
Rev. Geo. U. Wenner, D.D. 1898
Rev. Edgar Whitaker Work, D.D. 1908
Rev. Curtis Lee Laws, D.D., New York. 1913
Rev. George Ernest Merriam 1914

DISTRIBUTING COMMITTEE

Silas F. Hallock, M.D. 1901
Rev. Thomas W. Anderson, D.D. 1907
Henry Taylor Gray 1907
James Rea 1908
Rev. Harlan G. Mendenhall, D.D. 1912
Rev. George C. Lennington 1914

FINANCE COMMITTEE

William Phillips Hall 1903
Fleming H. Revell 1907
Edward L. Suffern 1907
C. H. Zehnder 1908

SECRETARIES.

Judson Swift, D.D., General Secretary.
Rev. Henry Lewis, Ph.D., Recording Sec.
Rev. George L. Shearer, D.D., Sec. Emeritus.

Louis Tag, Treasurer 1887

Loomis, Suffern and Fernald, Auditors. 1914

*Deceased.

Eighty-Ninth Annual Report

REPORT OF THE GENERAL SECRETARY JUDSON SWIFT, D. D.

The Kingdom of God cometh not with observation. The greatest and most efficient forces are often working below the surface and unseen. A marked feature of the year has been an awakening throughout the mission fields and the extraordinary opportunity to preach the Gospel to every creature. Never since Jesus spoke to the thousands of eager listeners from His mountainside pulpit have there been such great and ever-increasing multitudes asking for the Message that fell from His lips.

Reports from every land, from missionary gatherings throughout the world, from the numerous and encouraging conferences of the Continuation Committee, and from the entire force of missionaries, proclaim that the hour for which there has been long waiting has arrived. There is moreover among Christians a realization that the changed conditions on the mission field require new and enlarged policies to meet them.

The American Tract Society from the date of its organization has stood for and advocated Christian unity. Being an interdenominational Society, its pleading for unity has been forceful, and tended to stimulate thought and awaken conscience upon this all-important theme. Its publications and their wide distribution have been among the strongest forces that have brought the subject forward to the universal attention it is now receiving.

During the past year we have learned with sorrow of the death of the following Honorary Vice Presidents of the Society: Rev. Herrick Johnson, D. D., LL. D., Rev. H. C. Haydn, D. D., LL. D., Right Rev. W. C. Doane, D. D., LL. D., Rev. G. B. Spalding, D. D., LL. D., and Mr. James Coats. Three members of the Board of Managers have also passed to their heavenly reward, namely, Bishop W. T. Sabine, Hon. Homer N. Lockwood and Mr. Warner Van Orden.

PUBLICATIONS.

Eighty-nine years ago a half-dozen earnest Christian men met in New York City for the purpose of prayer and conference as to the importance and necessity of creating for general circulation Christian literature under the title of *Religious Tracts*. After a careful and prayerful canvass of the situation, it was decided to go forward, and a sum of Thirty Thousand Dollars ($30,000) was subscribed for the purpose of launching the work and making it permanent. They agreed that the doctrines dear to their hearts, which constituted the basis of their efforts, were man's native sinfulness, the true and proper divinity of our Lord Jesus Christ, the necessity and reality of His atonement and sacrifice, the efficiency of the Holy Spirit in the work of renovation, the free and full offers of the Gospel, and the duty of man to accept it, and the necessity of personal holiness. It was believed that the Gospel Message should be prepared, published and circulated for all classes of people, and that distributers would be ready at hand to scatter the good seed. Pastors, Sunday School teachers, travellers along the highways, merchants in their dealings with their customers; in short, all persons who were so minded might have both the opportunity and privilege of passing on the Word of God to those who needed it, some of whom, at least, would be saved through its instrumentality.

It was of the greatest importance that good literature should be prepared for the purpose of counteracting evil literature, which led men into gratifying their passions, and into the ways of crime. The Society's publications ranged between the lullabies for the nursery on through to old age, when the pilgrim has reached the heights, and finding it light at eventide beholds Beulah land.

It has farther been the purpose of the Society to aid in creating a Christian literature in the vernacular for work in non-Christian lands, thereby co-operating with the missionaries of the various denominations, nor has it been unmindful of the needs of the ever-increasing numbers of foreigners, who have constantly landed upon our shores, preparing for them gospel tracts, hymnals and volumes in their native tongues.

During the first year of the Society's existence 697,900 tracts were published with a total number of 9,053,000 pages. At the end of the second year, it was found that in order to make the religious tracts of permanent value, they should have covers, in other words, be bound, and thus began the issuing of the Society's volumes.

It should not be forgotten that the Society was organized distinctly as a Publication Society, and that through the years this has been the dominant purpose. The single leaflet, "*The Dairyman's Daughter,*" is known to have been the instrument of starting many revivals of religion and winning tens of thousands to Christ. "*The Swearer's Prayer*" has turned tens of thousands away from their profanity. Dr. Cuyler's "*Jesus Christ for Everybody,*" has been issued up into the millions in not less than a score of languages and dialects. "*Good News in Story and Song*" has circulated to the extent of 362,199 copies, and "*Songs for the Little Ones at Home*" has reached its 350th thousand.

A second edition of the new Italian hymnal of four thousand copies, in both words and music editions, has been issued during the year. The new Spanish hymnal, music edition, is nearing completion, the cast proofs being all in hand, and the book will probably soon be ready for circulation.

During the year twenty-one new publications have been issued, of which fifteen are in English and six in foreign languages. The total number of English publications for the year reaches 1,440,430 copies. The total number of foreign publications for the year is 1,708,425 copies, and the total number of all publications for the year in both English and foreign languages is 3,148,855 copies. The grand total of all publications in all languages issued by the Society during the eighty-nine years of its history amounts to 788,045,890 copies.

COLPORTAGE

In 1841, seventy-three years ago, the American Tract Society entered fully upon missionary colportage. The approach had been gradual through its various agencies and local Tract Societies in their desire to increase the distribution of both

the tract and volume publications. The fruitage of this distribution was so large and full of encouragement that some felt impelled to give their entire time to this line of service. They, therefore, went forth bearing precious seed, going from house to house and from individual to individual, as opportunity afforded. As the field was scanned and studied in ever-widening area, it was fully realized that the Gospel could be preached to all classes only through this instrumentality.

Missionary colportage also helped men to realize their individual responsibility for the salvation of their fellow men. It led laymen to feel that they could preach the Gospel of Christ by means of the printed page, and both quickened and increased their interest in extending His Kingdom.

Of our nearly 100,000,000 population about three-fifths, or 60,000,000 do not attend regular Church services or Missions. The evidences of non-church-going are visible both in the rural districts and in the towns and cities. Among the masses there is little serious thought upon the subject of practical religion, future rewards or punishments. The missionary colporter comes in contact with the people in every walk of life. He enters the home and distributes his tracts and volumes to the household. The children become interested and, through the reading of the books, papers and leaflets, hundreds of Sunday Schools have been organized, out of which have grown Churches, and whole communities have been transformed by the faithful visits and labors of the missionary colporters.

Too strong emphasis cannot be given to the fact that the colporter's work is largely among people who are without access to public libraries, and hundreds of thousands of homes would have been without religious reading of any kind, save for the visit of the colporter and the leaving of the American Tract Society's volume publications. The circulating library thus constituted throughout the nation is larger in its grand total than any other library in existence.

It may be noted in this connection that our English-speaking population are quite as much in need of good literature and the influence of the colporter as the foreigners coming to our shores. Indeed, there has been danger of overlooking the English-speak-

ing non-Church-going population through the extraordinary emphasis placed upon the necessity of doing everything possible for the immigrant. Statistics, however, show that the percentage of non-Church-going and irreligious is quite as large among our English-speaking people as among those of foreign birth. Missionary colportage has been and will continue to be the advance guard of the Gospel. It is the axeman, not only blazing the way, but also felling the forests, both clearing the field and sowing the seed that sooner or later ripens into the harvests to be gathered by the missionary and pastor.

The words of Jesus, "The children of this world are wiser in their generation than the children of light," are fully illustrated in the want of appreciation, and, therefore, lack of support for this department of missionary service. The combined effort of the evangelical Churches with the many millions of money expended for their support is making no perceptible advance in lessening the percentage of the unconverted in our land. If one-tenth of the sum expended for other lines of Christian and missionary effort was expended for missionary colportage, the result would be larger than that of all other efforts combined.

During the year 89,635 volumes have been distributed by sale and grant: the total number of meetings held by colporters was 8,454 and the number of family visits 290,161. The total number of volumes distributed during the seventy-three years is 17,267,506 and the total number of family visits for the same period is 18,203,799.

IMMIGRATION.

During the last fiscal year of immigration there have been 1,197,892 aliens admitted, which is considerably the largest number since 1907, and exceeds that of the preceding year by 359,720, making the year's net increase in population from immigration 815,303, as compared with the net increase of the preceding year of 401,863. A greater number have not only come, but have remained in larger numbers than heretofore.

In the distribution of immigrants for the last fiscal year, out of the total number coming, New York State received 330,531, Pennsylvania 182,744, Massachusetts 101,674, and Illinois 107,

060, making a total for these four States of 722,009, showing that the distribution is very uneven. The four Middle States, New York, New Jersey, Pennsylvania and Delaware received a total of 576,443, while the nineteen Middle West, Northwestern and Western States received 375,977, which is 200,466 less than was received by the four Middle States. The remainder of the grand total, that is 244,915, were received by the Southern and New England States. The somewhat surprising fact in this distribution is the comparatively small number received by the nineteen Western States, as compared with the total of 1,197,892 aliens landing on our shores.

With some notable exceptions, it is generally agreed that as long as this country recognizes the brotherhood of man, the doors should not be closed to any peoples of the earth, save to exceptional populations, and those known to be criminal. Having arrived among us, they become our neighbors, and the teaching of Jesus is plain as to how we shall treat our neighbor. The great majority of them have come seeking homes, and need help, both as to educational and moral and spiritual uplift. In short, the Gospel must be preached to them and they must be trained for good citizenship.

The American Tract Society was among the first, if not the first, to reach out a hand to these people. It believed that the Gospel Message in their native languages would do more for them than any other line of service. The Tract Society has thought it unnecessary to sound any special note of alarm, or raise the calamity cry as to these new comers. It has had and still has faith in the power of the Gospel to christianize them.

During the year the Society's colporters have met the immigrants, both at Ellis Island and at the port of Boston, distributing Christian literature in thirty-three languages and dialects, the total distribution at these points being 235,115 publications.

GRATUITOUS DISTRIBUTION

The disciples in obedience to their Lord's command went forth two by two without purse or scrip to proclaim the Good Tidings without money and without price. The followers of

Jesus, like the early Christians, each and all should endeavor to preach the Divine Word. This can be effectively done by means of the message on the printed page, scattered far and wide among the people. Gratuitous distribution has reached millions of the unconverted, and tens of thousands have thus not only heard the Gospel, but have accepted it and become earnest Christians.

The workers in this branch of service include pastors, colporters, missionaries and large numbers of individual Christians, both men and women. These faithful witnesses to the power of the Gospel "turn many to righteousness," and surely will shine above "as the brightness of the firmament" even "as the stars forever and ever."

Requests for tracts or gospel leaflets come from every part of the country, and, indeed, from the whole world. Through their distribution revivals of religion have sprung up, neighborhood services have been started, Sunday Schools have been organized, thousands in prisons have been cheered and led to Christ; the inmates of almshouses have been comforted, the sick and the discouraged have been given new heart and fresh hope; the sailors in port and on high seas have been led to trust in the God who rides on the wings of the storms and delivers those who believe in Him; miners and lumbermen, those dwelling on ranches in the Far West, the inhabitants of the rural districts, where no Church services are within reach; the poor and the forgotten in the crowded tenement districts of the great cities have thus been reached with the message of Divine love and forgiveness.

Twenty-nine libraries to Mission Churches and Sunday Schools, and especially to those in the flooded districts of Ohio, have been granted during the year.

The distribution of Bibles to the graduating Class of the United States Military Academy at West Point took place on March 31st, 1914. The address was given by Judson Swift, D.D., General Secretary of the Society, his subject being, "The Bible, the Arsenal Furnishing the Weapons Requisite to Win Life's Battles." One hundred and seven Bibles were presented in five different versions.

The total value of the Society's free distribution for the year has been $17,253,06 at catalogue prices. The grand total of free distribution since the organization of the Society amounts to $2,602,381.85, the equivalent of over four billion pages of tracts.

IN FOREIGN LANDS.

The followers of Christ are confronted as never before with the task of carrying His Gospel to the non-Christian world. Intellectual progress becomes more rapid with each successive year. The civilization born of commercial and secular education is advancing rapidly among all peoples. There is without doubt a strong feeling among many educated Orientals that a high state of civilization may be reached without the actual acceptance of Christianity, all of which suggests the magnitude and difficulty of Christianizing the Eastern races.

In Japan the effort to establish a central Christian University is to be commended. The Continuation Committee expressed "its sense of the supreme importance of such a University for the advancement of the Christian cause in Japan." A still farther effort has been made to win the intellectual life of this nation by the formation of a Christian Literature Society. This Society proposes to issue a series of works on important theological subjects, the first publication being a message to the Japanese people. The series will include homiletics, ethics, history, biology, apologetics and philosophy. There was also opened last year a new Japanese Language School in Tokyo.

In China the last year was marked by the request of the Chinese government for a day of prayer, and the day was widely observed, not only in China, but also in Great Britain and America. There has, however, been a movement on foot toward Confucianism. A strong effort was made to induce the National Assembly to insert in the new Constitution a provision making Confucianism the State Religion in China. This undoubtedly was inspired by the desire and conviction that the nation ought to have guiding principles, lest traditional authority be weakened and moral character deteriorated.

The wide-open doors of China are nevertheless before us, and an increasing desire to learn about Christianity has been manifested. In meetings held by Dr. John R. Mott and Eddy, out of 35,000 different men attending these meetings, not less than 7,000 signed cards, promising to study the Bible, and it is truly said that, "never have all classes of men been as accessible as they are now."

Both in India and Africa there have been mass movements toward Christianity. This has meant large additions to the Churches. In India there have been important developments in the advancing of the standards of education, with increasing demands upon Missionary Institutions, also a wide-spread desire for the extension of primary education, the Church being required to provide a largely increased number of qualified teachers. It farther has been definitely stated that unquestionably the most important educational problem of the time is that of direct religious and moral instruction. The continuation Committee, therefore, laid the strongest possible emphasis upon the necessity of rapidly increasing the supply of Christian literature. Throughout Europe there is a growing interest in the solving of the problems of the Moslem world, and the missionaries in the field are making earnest efforts "to grapple more seriously and systematically with the problem of Islam."

For Africa the subject of Christian literature received more than usual attention during the year as a result more particularly of the work of Rev. J. H. Ritson, Chairman of the Committee on Christian Literature of the Continuation Committee, appointed by the Edinburgh Conference. Among other things, he suggested the urgent need for appointing a strong Christian Literature Committee with Sub-Committees for the different language areas.

While encouraging reports have come from the mission fields throughout the Orient, it is nevertheless true that the work has only begun, and that the white harvest fields can be reaped and garnered for Christ only and not until the entire Christian Church unite in a world movement to carry the Gospel Message to every unsaved being, and for this great task Christian literature will be the strong right arm of the missionary.

The foreign cash appropriations for the year amount to $3,642.00. The total foreign cash appropriations amount to $793,537.39, and the grants of electrotypes $61,177.96, making the grand total of both cash and electrotypes $854,715.35. By the aid thus given, more than 5,400 distinct publications have been issued of which scores of millions of copies have been circulated at the foreign mission stations.

REAPING THE HARVEST.

"The field is the world," and the ripened harvests are world-wide. The line of demarkation between home and foreign mission fields has nearly, if not altogether, disappeared. The motto, "*The World for Christ*," has been lifted higher than ever before in the history of the Church. It is realized that Christ belongs to humanity, and humanity should and must be won for Christ. The living Church, which is the body of Christ, is preparing itself not only for larger and more intense local service, but, also, for a universal service.

In the nearer field, there is both a call and demand for greatly increased activity. The un-churched millions must be reached. American Christians can rest no longer in the satisfaction of having made an effort; the actual results must appear. The numerous assemblages of Christians of all denominations in Conventions and Conferences, and their planning for large things, is only the beginning; the actual work must be taken up and performed.

We are face to face with the question as to the power of evangelical Christianity to gather to its standard and within its folds the sixty millions of our non-Church-going population. Moreover, is the moral and spiritual power of the Gospel needed to regenerate both the individual and society? Are the efforts along educational and humanitarian lines sufficient? These are being greatly enlarged and intensified, and without doubt an increasing number of people of wealth and influence believe that the desired reformation can be wrought through these instrumentalities. Mr. Frank Moss tells us that he is appalled by the consideration of what our city will be when the present generation has grown up; that the Public Schools have implanted dur-

ing their childhood no ideals beyond those of the earthly and selfish. Does this mean that the modern idea of education is in some aspects a fallacy, with which humanity is ever deceiving itself? Education, that is, the drawing out of the mind, the training of the intellect and the sharpening of all the faculties does not and cannot regenerate the heart. The Gospel of Christ, and this alone, can save men from their sin and degradation.

In the farther fields the work has steadily gone forward. There remains, however, very much land to be possessed. The great awakening that has recently come to the larger mass of humanity is sweeping over the non-Christian world like a tidal wave. This awakening is asking and seeking for a fuller and larger life; it has produced unexpected social changes in Japan, unrest in the Moslem world, and the stirring of new thoughts and aspirations in India, China, and among all non-Christian peoples. It would seem, indeed, that the eternal God is "laying bare the hidden riches of secret places and giving birth to a new age."

There is, therefore, among missionary leaders an increasing demand for a thorough survey of the whole mission field for the purpose of effective occupation and thorough evangelism. The Christian religion is or is not to be a world religion; if it is a world religion, the world task remains yet largely to be performed. Prof. Hurgronje, of the University of Leyden, who has spent eight months within the walled city of Mecca, living in a Mohammedan household, and performing all the rites and ceremonies of the Moslem religion, says: "The evangelists of the Christian world, who look forward to an incorporation of all creeds by the Christian religion will not see their dream realized in regard to Mohammedanism, and the best thing that can be done for the followers of Mohammed is adaptation of their faith and their own institutions to the requirements of the day." We, however, believe his conclusion is at fault. The religion of Jesus is of necessity, world conquering. The armies of the Lord must and will rally to the conquest. The weapons are not carnal, but spiritual. There must be a very great increase of personal devotion to Christ with its necessary accompaniment of greater personal sacrifice.

It may moreover be asked whether obedience is becoming more constant, and faith more simple and childlike. Is prayer more earnest and continuous? Is it offered in greater fervency and expectancy? Is there a deeper consciousness of God in the soul and life of the individual Christian? Is the heart of the Christian world beating high and strong with earnest desire and purpose to carry the Gospel to the uttermost bounds of the earth, and is it realized that the sowing of the Gospel seed cannot extend to the entire field without greatly increasing the use of the printed page?

In addition to the Schools and Colleges, Medical Missions and the preaching and teaching of the missionaries, there must be the providing of books in large quantities for all classes and ages for general reading, also text-books for the day Schools, and suitable books for Sunday School libraries, periodicals and, above all, millions upon millions of Gospel tracts, booklets and leaflets—a sufficient supply, indeed, for all the millions of heathendom. This need, however, will not be supplied until a deeper conviction seizes hold of Christians generally as to the absolute necessity of this line of evangelizing service. It may and ought to become the strong right arm of all missionary effort. If wielded to its full power, we verily believe that a nation would be born into the Kingdom of God in a day, and may we hope, and can we and dare we believe that the universal Kingdom is already at our doors?

EIGHTY-NINTH ANNUAL MEETING OF THE AMERICAN TRACT SOCIETY

The Eighty-ninth Annual Meeting of the American Tract Society was held in the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, on Wednesday afternoon and evening, May 13, 1914. Mr. William Phillips Hall, president of the Society, occupied the chair.

Devotional exercises were conducted by Rev. John W. Butler, D. D., of the Methodist Mission in Mexico City.

The minutes of the last annual meeting of the society were approved.

A general review of the operations of the society during the past year was presented in the reports presented by the treasurer, Mr. Louis Tag, and the general secretary, Rev. Judson Swift, D. D.

The following resolution was then adopted.

Resolved, That the Annual Report, an abstract of which has been presented in the reports of its officers, be approved, and published under the direction of the Executive Committee.

Upon motion, the following resolution was also adopted:

Resolved, That the President appoint a Nominating Committee of three to present nominations for officers of the society at the next annual meeting.

Dr. John W. Butler then addressed the meeting, giving a brief account of conditions in the City of Mexico, from which he had just come, and telling of the progress of Protestantism in the Mexican Republic during the forty years which he had spent as a missionary in that country.

The following resolution was adopted by a unanimous vote:

Resolved, That the Eighty-ninth Anniversary of the American Tract Society be further celebrated by a sermon to be preached by Rev. Charles Carroll Albertson, D.D., in the Lafayette Avenue Presbyterian Church, Brooklyn, New York, on Sunday evening, May 17, 1914, at a quarter before 8 o'clock.

On behalf of the committee appointed to present nominations for officers of the society, Rev. David James Burrell, D. D., its chairman, presented the following recommendation:

Recommended, That the Board of Managers for the coming year be the same as last year, as shown in the printed copy of the Eighty-Eighth Annual Report of the society, except that in place of Bishop W. T. Sabine, Hon. Homer N. Lockwood and Mr. Warner Van Orden, deceased; in place of Rev. George Ernest Merriam, to be transferred to the Publishing Committee; in place of Mr. Frank Dickerson, resigned, and to fill vacancies existing on the Board, the following be elected: *Rev. David Wills, Jr., D.D.; Rev. William P. Swartz, Ph.D.; Rev. Isaac W. Gowen, D.D.; Rev. Robert Scott Inglis, D.D.; Rev. F. Clare Baldwin and Thomas S. Bassford.*

Motion was made, seconded and carried, that the report of the Nominating Committee be received and adopted, and that the recording secretary be authorized to cast one ballot for the election of the Board of Managers in accordance with the above recommendation.

Thereupon the recording secretary cast the ballot, and the president declared the Board of Managers elected in conformity with the recommendation of the Nominating Committee.

At this point in the proceedings a recess was taken, while the president and Board of Managers met in an adjoining room. During the interim the meeting was addressed by Rev. George Whitefort, superintendent of colportage in the Southern Agency of the American Tract Society.

Upon the return of the president to the chair the recording secretary reported that the Board of Managers had elected the following officers of the society to serve for the ensuing year:

PRESIDENT:—*Mr. William Phillips Hall.*

VICE-PRESIDENT: *Rev. John Henry Jowett, M.A., D.D.*

TREASURER: *Mr. Louis Tag.*

HONORARY VICE-PRESIDENTS: The same as last year, as shown in the printed copy of the Eighty-eighth Annual Report of the Society, except that in place of James Coats, Bishop W. C. Doane, Rev. Herrick Johnson, D.D., and Rev. G. B. Spalding, D.D., deceased, the following were selected: *Mr. Howard Elliot, Bishop Luther B. Wilson, Rev. John Timothy Stone, D.D., and Rev. J. Wilbur Chapman, D.D.* The following were also elected as additional honorary vice-presidents: *Rev. Harry V. Bonner and J. Ackerman Cole, M. D.*

It was also reported that the Board of Managers had elected the following members of the Executive Committee:

On the Publishing Committee for three years, from May, 1914, to May 1917, *Rev. George U. Wenner, D.D., and Rev. George Ernest Merriam;* also, for one year, from May, 1914, to May, 1915, *Rev. W. H. Morgan.*

On the Distributing Committee, for three years, from May, 1914, to May, 1917, *Rev. Harlan G. Mendenhall, D.D.,* and *Mr. James Rea;* also, for one year, from May, 1914, to May, 1915, *Rev. George C. Lennington.*

On the Finance Committee, for three years, from May, 1914, to May, 1917, *Mr. Fleming H. Revell* and *Mr. Edward L. Suffern.*

Motion was made, seconded and carried that this report be received, and that the society express its grateful appreciation of the faithful work of its officers and committees.

After prayer and the benediction by Judson Swift, D.D., general secretary of the society, an intermission was taken until 8 o'clock.

At the evening session devotional exercises were conducted by Dr. David James Burrell, pastor of the Marble Collegiate Church.

Rev. John S. Gardner, D.D., recording secretary of the Board of Domestic Missions of the Reformed Church in America, spoke on, "The Relation of Christian Literature to the Non-Church-going."

Rev. Edward Lincoln Smith, D.D., corresponding secretary of the American Board of Commissioners for Foreign Missions, spoke on "The Macedonian Call of the Non-Christian World."

A closing prayer was offered by the president, Mr. William Phillips Hall. The meeting then adjourned.

PUBLICATIONS

During the past year the Society has issued twenty-one new publications, of which fifteen were in English and six in foreign languages. It also brought out new editions of four works which have had very large sales in former years and are still in demand.

The total number of titles of distinct publications, aside from periodicals, that have been issued from the Society's Home Office is 9,096.

The grand total of all publications, including tracts, books and periodicals in all languages, issued from the Home Office during the past eighty-nine years is 788,045,890 copies.

NEW ENGLISH VOLUMES

The new books issued in English during the past year were as follows:

This Wonder-World. By Agnes Giberne. Familiar talks with young people on the things which they may all observe – scientific facts about wood, coal, iron, water, air, gravitation, etc.

Horacio.: A Tale of Brazil. By R. W. Fenn. A true story of Brazilian life and of a lad who found Christ through studying the Bible, and became a colporter and a successful preacher, told by one who has lived in Brazil for ten years and knows the people.

Thekla. By Edgar Whitaker Work, D.D. A beautiful story of the early Christian Church, showing how near martyrdom lay to the converts to the religion of Christ.

Religious Education in the Public Schools. By George U. Wenner, D.D., pastor of Christ Lutheran Church, New York. Recognizing the need of religious education for boys and girls in connection with their public school studies, Dr. Wenner here presents a plan by which this might be accomplished.

A Boy's Offering. By Oliver Oldman. Five Bible stories from the Old and New Testaments told in an original way for young people.

The Awakening of the Hartwells. By Mrs. E. S. Allen. The overwhelming financial loss brought by the San Francisco earthquake to one family brought as well an awakening to the higher issues of life and resulted in the spiritual uplift of this family and a number of their associates.

Doris.: A Mt. Holyoke Girl. By Mrs. J. R. Tomkinson. How a New England girl who longed for a higher education than was given to women in those days came under the influence of Mary Lyon at Mt. Holyoke Seminary.

Bees in Amber. By John Oxenham. A little volume of poems of unusual virility and beauty by this popular English writer.

Benedicta's Stranger. By K. E. Vernham. A family of lonely orphans, who had little to interest them, found new interest and happiness in the coming of a stranger to their neighborhood.

The Treasure Finders. By Mary Rowles Jarvis. How a group of children won unselfishness and happiness as well as some buried treasures during their summer sojourn in the forest.

Bet and Ben. By Amy Whipple. Tells how one orphan in a beautiful home resented the coming of another to share its happiness, how much trouble this jealousy caused at first, and then how this feeling was changed to love and loyalty in the end.

NEW ENVELOPE BOOKLET.

The Man Who Had Never Heard of Christmas. By David James Burrell, D.D. This booklet tells how a visitor to this planet meets a traveler hurrying home to keep a Christmas festival with his family. As one unacquainted with our observances and religion he asks many questions, and the answers bring out the story of Christmas Day.

NEW TRACTS.

Envelope Series No. 27. *The Bible the Word of God.* By William Phillips Hall. A brief description of the different versions of the Bible from early times, its circulation, its authority, and what great men have said of its influence on their lives.

Gem No. 751. *Is Death a Sleep?* By Henry M. King, D.D. Death likened to a sleep only in the sense of the perfect rest and peace which follow a life of labor and sorrow.

Boys' and Girls' Series No. 32. *Playing the Game.* By *Warren L. Eldred.* Incidents of a football game, with its excitement and its victory, and the fine playing of the hero of the day, form the basis for an excellent boys' tract.

NEW EDITIONS OF ENGLISH BOOKS AND TRACTS.

The Life of Christ. By William Hanna, D.D. Especially Arranged for Bible Students in Twenty-five Outline Studies and Reading Courses by Charles H. Morgan, Ph.D. A standard Life of Christ brought out in a student's edition in compact form with the matter arranged in sections for study by the outlines given.

The Person of Christ. His Perfect Humanity a Proof of His Divinity. By Philip Schaff, D.D., L.L.D. With Foreword by Cortland Myers, D.D. This book, one of the strongest books of evidence of the divinity of Christ, has been revised and issued in an attractive form from new plates.

The Shepherd of the Salisbury Plain. By Hannah More. This famous Christian classic has been condensed and put into the Envelope Booklet Series, with border designs drawn especially for it.

NEW PUBLICATIONS IN FOREIGN LANGUAGES.

In addition to the many publications that have been issued at mission stations abroad by the aid of the Society's foreign cash appropriations, the following new publications in foreign languages have been issued from the Home Office.

Malesona a Mu Mukunda Wa Nzambi: Bible Studies in the Baluba Lulua dialect for use by the missionaries in Africa.

In Quest of the Truth. The autobiography of a Jewish youth who found his way, "from the Rabbis to Christ" and the steps that led to his conversion, printed in the Yiddish language.

Inni Christiani: "Christian Hymns." The word edition of the splendid new Italian hymnal put out last year.

A new Bohemian tract in the Envelope series, No. 27, is *Rudy Jak,* the Indian story of "Red Jack."

In French, *La Lettre de Mon Père Celeste,* "My Heavenly Father's Letter," gives a graphic description of the conversion of Madame Dalencourt and her life of devotion to Christ, resulting in the conversion of her husband and the establishment of mission work among the poor French women.

A Creek Second Reader, for use among one of the Indian tribes of the West.

NEW EDITION IN PORTUGUESE.

Sermoes Escolchides. By Rev. A. G. Simonton. A third and revised enlarged edition of a volume of sermons which are doing a good work among the Portuguese in this country and abroad.

STATEMENT OF PERIODICALS PRINTED DURING THE YEAR ENDING MARCH 31, 1914.

MONTHLIES:

American Messenger (Illustrated Family Religious Paper)	234,500	
Amerikanischer Botschafter (German Evangelical)	160,000	
Total Monthlies printed		394,500

WEEKLIES:

Apples of Gold (Illustrated Primary)	671,000	
Manzanas de Oro (Spanish Illustrated)	976,000	
Total Weeklies printed		1,647,000
Total number of copies of all Periodicals printed during the year		2,041,500

STATEMENT OF PUBLICATIONS PRINTED DURING THE YEAR AND SINCE THE FORMATION OF THE SOCIETY

PUBLICATIONS OF THE SOCIETY	Printed during the year ending March 31, 1914	Printed since the formation of the Society
	Number of copies	Number of copies
English Publications:		
Volumes	122,730	30,696,508
Tracts	412,200	257,091,843
Periodicals	905,500	399,925,157
	1,440,430	687,713,508
Foreign Publications:		
Volumes	46,425	4,187,472
Tracts	526,000	59,823,585
Periodicals	1,136,000	36,321,325
	1,708,425	100,332,382
Total English and Foreign Publications:		
Volumes	169,155	34,883,980
Tracts	938,200	459,748,742
Periodicals	2,041,500	293,413,168
Grand Total of All Publications	3,148,855	788,045,890

GRATUITOUS DISTRIBUTION

The total value of gratuitous distribution of Christian literature made by means of the Society's grants during the past year is $17,253.06 at catalogue prices. In this way a large number of tracts, books, leaflets and periodicals in many different languages have been scattered broadcast among all sorts and conditions of people. Among these grants were several libraries that were sent to Mission Churches and Sunday Schools, some of which were in the flooded districts of Ohio.

One feature of the gratuitous distribution that should not fail of mention is the grant that is usually given in connection with subscriptions to the *Manzanas de Oro*, the beautiful little Spanish weekly, which is in large part the counterpart of the English *Apples of Gold*. By the aid thus given this useful Spanish periodical is circulated among the Spanish-speaking people in the United States, the Republic of Panama, Mexico, Cuba, Porto Rico, Central America and South America.

The grand total value of the Society's free distribution since its organization amounts to $2,602,381.85, which is the equivalent of over four billion pages of tracts.

APPRECIATIVE ACKNOWLEDGMENTS

The grateful appreciation with which these grants have been received is voiced in the many letters that have come to the Home Office. A few extracts from these letters are quoted here, and these must serve as illustrative of the spirit of all these acknowledgments.

Mr. W. C. Halton, of Hilliard, Ohio, wrote as follows:

"Your letter of recent date to Rev. Dr. Curtis of Dublin, O., informing him that you had shipped a library of 185 volumes to him for the use of the Dublin Congregational Sabbath School was read in the Sabbath School and the church to-day. The announcement was received joyfully, and a vote of thanks was promptly passed by the school for the gift.

"As clerk of our church, I write to thank your noble Society for this generous gift. It comes at an opportune time, and will, I trust, be of great benefit to our young people."

Mr. F. G. Traber, Clerk of the Session of the Westminster Presbyterian Church of Hamilton, O., wrote:

"Permit us to extend to you our thanks and the appreciation of the members of this congregation for your generous gift of 152 volumes of literature for our library.

"The flood of one year ago destroyed our entire library, and your gift of these books is a material aid to us in getting our library back to its former condition."

A grant of Christian literature sent for distribution in China brought the following response from Rev. Charles E. Patton, of the American Presbyterian Mission at Ko-Chan:

"Let me express my appreciation of the kind donation of literature your Society has supplied through the Chinese Tract Society of Shanghai. It proves very helpful."

A Christian worker in Hortonville, Wis., wrote:

"I thank you for the tracts received. I will do all I can to make good use of them."

A lady in Washington, D. C., sent this acknowledgment:

"I am in receipt of tracts which were so kindly forwarded by you, and am duly thankful for them. At my earliest convenience I will send a donation toward your cause."

Mrs. Baldwin, Secretary of the Sewing Guild of the Women's Board of Foreign Missions of the Reformed Church of America, sent this communication:

"I take this opportunity to send you most grateful thanks for the box of books received from you. The value of this gift to our foreign work can hardly be measured, and your kindly interest expressed by this generous remembrance each year is deeply appreciated."

Concerning the usefulness of the tracts supplied by the American Tract Society, Mr. J. Donohue, of the Soldiers' Home in Kearny, N. J., wrote:

"Your tracts have done a great deal of good. Nearly everyone is anxious to obtain them. Ministers of the Gospel have preached sermons from them, and they have been a great blessing to myself. They have been spiritually uplifting, touching every chord of the human heart."

FOR THE SEAMEN

In acknowledgment of a recent grant of tracts sent for the use of the Seamen's Christian Association of New York City, the Secretary of the Association wrote as follows:

READERS OF "MANZANAS DE ORO" IN THE REPUBLIC OF PANAMA.

"Please accept our sincere thanks for the generous donation of tracts that you have sent us. We can assure you that we not only appreciate your kind remembrance of our needs, but we will take pleasure in mentioning your Society to our friends, many of whom are already subscribers."

FOR THE CHILDREN

A grant of children's Sunday school papers sent to a Christian worker in Collingswood, N. J., brought forth this response:

"I am so overjoyed and delighted at the reception of the Apples of Gold that it seems I do not know how to thank you. It is especially kind of you to grant me these papers. The children are in love with them, and seem to memorize everything in the paper. I shall endeavor to contribute to the Society from time to time. Again I thank you."

A Christian worker in Louisiana wrote:

"Kindly accept my thanks for the package of tracts. The work of distribution has started, and I hope that some good will be done."

Mrs. Alberti, of Lexington, Ky., wrote as follows:

"Your tracts have done great good. I have been a distributer since the days of Uncle John Vassar. Much good has been accomplished by the tracts, cards and leaflets that I have distributed."

A Christian worker in Tryon, N. C., sent this acknowledgment:

"I received the package of tracts you sent me. Thanks for the same. I hope to do some good for our blessed Lord with them."

SUMMARY OF GRANTS OF PUBLICATIONS AND ELECTROTYPES FOR THE YEAR ENDING MARCH 31, 1914

To Foreign Missions, Societies and Stations	$ 69.84	
Electrotypes of Engravings for Foreign Mission Publications	30.00	
Spanish Missions in Latin-America, Spain and Spanish Colonies	1,848.83	
Spanish Missions in Cuba, Porto Rico, Philippines, Hawaii and in the United States	2,383.03	
Foreign Population in the United States, through Tract Society Colporters and Missions	1,654.80	
Tract Society's and other Missions to Immigrants in New York and Boston	1,139.25	
Army, Navy and Seamen, through Chaplains and Missionaries	208.32	
Home Missions, Literary and Educational Societies	1,219.87	
Charitable, Humane and Penal Institutions	54.80	
Churches and Auxiliary Societies	53.05	
Mission and Sunday-School Libraries	1,728.80	
Tract Society Colporters' Domestic Grants	3,077.23	
Individual Workers and Home Missionaries throughout the United States	1,752.04	
		$15,219.86
Delivered to Life Members and Life Directors of the Society		2,033.20
TOTAL GRANTS FOR THE YEAR		$17,253.06

COLPORTAGE

List of Colporters in Active Service During the Year, March 1, 1913—March 1, 1914

STATE	COLPORTER	FIELD OF LABOR
Alabama	De Bardeleben, F. J.	Colored population in Alabama.
	Mullenix, Rev. J. T.	Colored population in Chambers County.
	Newton, Rev. J. C.	American population in Henry County.
	Taylor, Rev. H. W.	Colored population in Alabama.
Arkansas	Eichelberger, Prof. J. W.	Colored population of Southeastern Counties of Arkansas.
	Hall, Rev. Thomas D.	Ozark Mountain District of Northwestern Arkansas.
	Mathews, Rev. B. J.	Americans in Arkansas Valley.
California	Furneaux, Rev. Hugh J.	Oil Fields of Central California.
	Hough, Rev. Wm. A.	Americans of Alameda County, Western California.
	Lee, F. C.	Americans of Santa Clara County, Western California.
	Nye, Marion S.	Americans of Sonoma County, Western California.
	Reinhard, Rev. A. W.	Germans and Americans on Pacific Coast.
	Smith, Howard L.	Sonoma, Napa and Lake Counties of Western California.
	Snyder, Rev. George M.	Fruit men of Southwestern California.
	Tautenhahn, Rev. R. W.	Germans of Los Angeles County, Southern California.
	Taylor, George C.	Americans of Los Angeles County, Southern California.
	Teitsworth, Rev. W. P.	Americans of Oakland and vicinity.
Florida	Norwood, Mrs. A. P.	Cubans and Italians in Tampa and vicinity.
	Woods, Rev. W. A.	Colored population in Southwestern Counties of Florida.
Illinois	Antoszewski, Constantine	Poles, Russians and Ruthenians of Northern Illinois.
	Amarantides Constantine	Greek Colonies in Chicago and vicinity.
	Blomgren, Rev, Gustav	Finlanders and Swedes in Illinois.
	Boyson, H. J.	Germans in Chicago and vicinity.
	Busch, Gottfried	Poles and other Slavic people in Chicago and vicinity.
	Cunningham. R. T.	"The Fallen" in Chicago and vicinity.
	Davidenko, Mrs. Anisia	Poles, Russians and Ruthenians in Chicago and vicinity.
	Enthymaides, Dr. D.	Greek Colonies in Chicago and vicinity.
	Irshay, Andrew	Hungarians and Hebrews in Chicago and vicinity.
	Jacobs, Miss Eva May	Americans in Chicago and vicinity.
	Papadopoulos, Rev. C. I.	Greek and Armenian Colonies in Illinois.
	Stach, George	Bohemians and Slovenians in Illinois.
	Todoroff, Andrew	Bulgarians in Chicago and vicinity.
	Walbach, William	Letts and Lithuanians in Chicago and vicinity.
	Weiss, John	Germans and Poles in Northern Illinois.

STATE	COLPORTER	FIELD OF LABOR
INDIANA	Moorhatch, Isaac B.	Syrian-speaking Persians and Servians in Gary and vicinity.
	Yovcheff, A. C.	Bulgarians, Roumanians, Croatians and Servians in Gary and Indiana Harbor.
IOWA	Horalek, Frank	Bohemians in Northwestern Iowa.
	Matlock, F. E.	Americans in Des Moines.
	Miller, Axel H.	Danes and Norwegians in Iowa.
KENTUCKY	Talbert, Rev. James G.	Miners and Farmers of Eastern Kentucky.
LOUISIANA	Hawkins, Rev. J. J.	Sugar Plantations in Northern Louisiana.
	Thompson, Isaac S.	Americans and Negroes in Louisiana.
	Willard, Rev. J. W.	Colored population in New Orleans and vicinity.
MASSACHUSETTS	Napoli, Rev. Joseph	Immigrants at Boston.
	Paniccia, Joseph	Italians of Boston and vicinity.
	Raczus, Anthony	Slavic population of Boston and vicinity.
MICHIGAN	Vanden Bosch, Rev. T. M.	Hollanders and Americans in Zeeland and vicinity.
	Vanck, Rev. Joseph	Poles, Bohemians and Slovaks in Detroit and vicinity.
MINNESOTA	Huisken, John	Hollanders and Americans in Renville, Minnesota, and vicinity.
MISSISSIPPI	Brown, Rev. A. J.	Colored population in Vicksburg and vicinity.
MISSOURI	Blackshare, Luther	Americans in Stoddard County, Southeastern Missouri.
	Holland, Rev. J. H.	Americans of Northeastern Missouri.
NEBRASKA	Vawter, Mrs. J. B.	Americans in Omaha and vicinity.
NEW HAMPSHIRE	Purvis, John	American Lumber Camps.
NEW JERSEY	Kossuth, Louis	Hungarians in Passaic Valley.
	Kwitschan, Charles	Slavic population of Eastern New Jersey and New York.
	Lombardi, Antonio	Italians of Newark, New Jersey and vicinity.
	Orloff, William J.	Slavic population in Passaic Valley.
NEW YORK	Bender, Paul	Germans in Brooklyn and New York.
	Calhoun, Rev. Irvin S.	Americans in Buffalo and vicinity.
	Carol, Charles A.	Immigrants at Ellis Island, New York.
	Cerchiara, Lorenzo	Italians in Greater New York.
	Goddard, Rev. Samuel	Americans in Buffalo and vicinity.
	Kucera, Ludwig F.	Bohemains and Slovaks in New York City.
	McIntosh, Rev. James F.	Americans of Angola and Lake Erie district.
	Simpson, John H.	Colored population of Greater New York.
	Williams, Rev. B. E.	Onondaga and adjacent Counties.
	Zboray, Rev. L. L.	Hungarians and Slavs of Greater New York.
NORTH CAROLINA	Fields, Rev. Edward	Colored population of Eastern Counties.
	Fitzwater, Rev. W. M.	Colored population of Lincoln County.
	Todd, M. D.	Americans in Columbus and Brunswick Counties.

STATE	COLPORTER	FIELD OF LABOR
North Dakota	Wegner, Rev. O. K.	Germans in Bowbells and vicinity.
Ohio	Hayden, Mrs. C. L.	Americans of Loraine County.
	Mellott, W. F.	Americans in Wayne and Wood Counties.
Oklahoma	Hiebert, J. E.	Russians and Germans in Northern Counties.
	Lane, Rev. Calvin	Colored population in Guthrie and vicinity.
	Peters, David C.	Russians and Germans.
	Rempel, Rev. P. P.	Russians and Germans in Northern Counties.
	Toews, Rev. H. F.	Russians and Germans in Northeastern Counties.
	Vanderveen, Rev. Henry	Hollanders and Germans in Southern Counties.
	Bailey, Rev. C. P.	Americans in Northern Counties.
	Brauns, Rev. A. F.	Germans on Pacific Coast.
	Clark, Rev. S. L.	Americans in Northwestern Counties.
	Hoyt, Rev. John W.	Americans in Curry County.
	Lehrer, Rev. Emil.	German-Americans of Washington County.
	Mueller, Rev. Samuel.	Germans in Northwestern Counties.
	Orthner, Rudolph	Germans in Portland and vicinity.
	Porter, Rev. Charles H.	Americans in Portland and vicinity.
Pennsylvania	Fazekas, John	Hungarians in Scranton and vicinity.
	Martinco, John	Slavic population of Pittsburgh and vicinity.
	Olejar, George	Slavic population of Columbia and Luzerne Counties.
	Stambaugh, Miss Sara E.	Slavic population of Mercer County.
	Stankewicz, A.	Slavic population of Lackawanna and Wyoming Valleys.
	Toth, Louis M.	Hungarians and Slovaks of Philadelphia, Pa., and Trenton, New Jersey.
South Carolina	Easley, Rev. J. W.	Colored population of Williamsburg County
	Webster, E. B.	Colored population of Florence and adjacent counties.
South Dakota	Bestvater, Rev. W. J.	Americans in South Dakota.
	Bowen, Rev. J. D.	Danes, Norwegians and Swedes in Eastern Counties.
	Grasenick, Rev. H.	Germans of Hanson County.
Tennessee	Anderson, Rev. T. S.	Jefferson and adjacent Counties.
	McConnell, William	Memphis and vicinity.
Texas	Barton, Rev. Joseph	Bohemian population in Central Counties.
	Carrero, Rev. A. B.	Spanish population in Western Counties.
	Courson, Rev. C. C.	Colored population in Hopkins County.
	Gibson, Rev. R. F.	Colored population.
	Humble, Rev. W. S.	Colored population in Smith County.
	Irwin, Rev. J. N.	Sunday School Missionary in Central Counties.
	Kolbye Dr. H. V.	Sunday School Missionary in Western Counties.
	Luxardo, Rev. E. N.	Italian population in Southeastern Counties.
	Malone, Rev. L.	Sunday School Missionary in Eastern Counties.
	Wright, Rev. L. D.	Colored population in Brazos Valley.
	Zimmerman, Rev. J.	Italian population in Southern Counties.
Utah	Pratt, Rev. Henry W.	Mormons of Utah, Idaho and adjacent States.

STATE OR COUNTRY	COLPORTER	FIELD OF LABOR
VIRGINIA	Carter, Rev. J. M.	Colored population of Henry and adjacent Counties.
WASHINGTON	Davis, A. C.	Americans of Seattle and vicinity.
	Smith, Francis E.	Americans of Puget Sound Territory.
WEST VIRGINIA	Billups, Rev. E. T.	Americans of Big Sandy Valley.
	Damron, A. W.	Americans of Wayne County.
	Justice, Rev. W. T.	Americans of Cabel and adjacent Counties.
	Neff, Henry	Americans of Upshur County.
	Pendry, M. W.	Americans of Wyoming and adjacent Counties.
	Welch, Damon	Americans of Putnam County.
WISCONSIN	Jelinek, Rev. Joseph	Bohemians, Poles and Slovaks of Milwaukee and vicinity.
	Yessayan, V. H.	Armenians and Turks of Racine, Kenosha and Green Bay.
CUBA	Pozo, Pedro	Spanish population of Havana Province.
PUERTO RICO	Robles, Juan, Jr.	Humacao and Guayama Provinces.
	Sanchez, Juan	Arecibo and Ponce Provinces.
CANADA	Ewert, Rev. Jacob H.	Germans of Saskatchewan Province.
	Hiebert, Rev. C. N.	Germans of Saskatchewan Province.
	Secord, Henry	Farmers and Miners of Westmoreland County.

STATISTICS OF COLPORTAGE FOR SEVENTY-THREE YEARS

Time employed, months	852
Number of volumes sold	13,810,781
Number of volumes circulated	3,456,725
Number of volumes circulated by colporters	17,267,506
Number of public meeting addressed	579,602
Number of families visited	18,203,799

SUMMARY VIEW OF COLPORTAGE

For the year ending March 1, 1914.

STATE OR COUNTRY	Colporters	Time		Volumes Sold	Volumes Granted	Public meetings Held	Families Visited
		Months	Days				
Alabama	4	23	20	2,622	401	142	4,314
Arkansas	3	18	5	3,157	257	316	8,463
California	10	36	5	2,871	493	302	5,899
Florida	2	7	..	481	61	27	765
Illinois	15	125	15	4,200	2,590	687	38,831
Indiana	2	17	..	1,047	156	70	6,120
Iowa	2	11	..	1,985	331	42	4,614
Kentucky	1	3	28	344	33	54	1,833
Louisiana	3	15	7	1,233	185	84	2,356
Massachusetts	3	5	18	219	185	11	2,505
Michigan	2	19	..	1,516	359	14	10,481
Minnesota	1	3	..	115	...	...	....
Mississippi	1	6	..	270	85	37	860
Missouri	2	5	1	1,957	291	54	2,068
Nebraska	1	10	1	382	52	...	1,210
New Hampshire	1	5	9	240	3	20	1,309
New Jersey	4	23	9	1,416	656	566	21,434
New York	10	60	3	9,639	7,920	496	64,281
North Carolina	3	21	10	2,397	209	126	4,625
North Dakota	1	6	2	498	40	17	1,582
Ohio	2	5	4	1,063	109	36	1,163
Oklahoma	6	18	21	1,971	225	224	2,970
Oregon	8	37	17	3,510	367	397	6,922
Pennsylvania	6	46	4	3,834	957	2,505	28,188
South Carolina	2	18	18	3,912	573	207	31,206
South Dakota	2	16	13	1,338	351	223	2,624
Tennessee	2	16	12	1,102	44	28	1,719
Texas	11	52	2	5,031	725	700	7,569
Utah	1	12	..	1,440	256	19	2,289
Virginia	1	4	12	1,401	347	61	6,270
Washington	2	14	23	2,235	340	61	5,559
West Virginia	6	11	21	841	45	82	458
Wisconsin	2	15	7	630	208	101	3,124
Cuba	1	11	..	1,248	563	160	1,442
Porto Rico	2	15	28	1,344	229	169	1,370
Canada	3	13	26	2,260	240	416	3,738
Totals	128	732	11	69,749	19,886	8,454	290,161

HOME AGENCY

New York, N. Y.

Judson Swift, D.D., General Secretary
Louis Tag, Treasurer

During the past year the work of missionary colportage has gone forward with vigor and success. In this line of service are some of the most consecrated and self-sacrificing men ever connected with missionary effort. We find in the record abundant reason for thanking God, taking courage and making an earnest effort to go forward in reaping the white harvest fields.

The following extracts from the reports of colporters tell their own story as to the work accomplished:

AT ELLIS ISLAND

Mr. Charles A. Carol, Missionary Colporter among the immigrants at Ellis Island, New York, writes:

"That evangelical literature is greatly needed on Ellis Island among the immigrants is a fact that cannot be denied. The immigrant is hungry for reading. Some at first refuse to accept it, but it is on account of their ignorance. They think the literature must be paid for, but when I explain to them that what I am distributing is free, they gladly take it.

"A German minister from Chicago who is working among his people in that city, especially among the German colonists from Russia, told me that many times he has met people who have received the literature of the American Tract Society when passing through Ellis Island. He said he had seen some who have kept our literature for years, because it had helped them to lead a better life.

"A Russian immigrant, after reading one of our tracts, came to me and said: 'This is beautiful; this is better than gold.'

'I would like to express my thanks to the *American Messenger* for printing the 'Call to Help.' Through that article I received many packages, boxes and barrels of clothing sent for the immigrants. I received one box recently which contained about one hundred articles of clothing that were distributed among the needy ones.''

During the year Colporter Carol has visited 939,281 immi-

grants, and circulated Christian literature to the value of $1,050.00.

AMONG THE ITALIANS OF GREATER NEW YORK

Mr Lorenzo Cerchiara, Missionary Colporter among the Italians of Greater New York writes as follows:

"Again I have great occasion to thank our Heavenly Father for enabling me to accomplish another year's work for His glory in spreading the good news of our dear Lord Jesus by means of the printed page. I praise Him for the strength He has given me to encounter all the trials which we are bound to meet in our house-to-house visitation.

"During the past year I visited a good many homes where the people lived in utter darkness, and had little or no knowledge of the Lord Jesus Christ and His wonderful salvation. Many of those who cannot go to hear His Word were greatly blessed through my visits.

"Especially do I praise God for the privilege of seeing many souls truly saved, and of seeing these converts become active members of nearby churches, where they can worship with God's children. I can look back on the past year with great joy, as it has been a banner year for me, for the Lord has wonderfully blessed my efforts, both in the sale of Christian literature and in the good results which have been obtained through the circulation of these books.

"One woman bought a large Bible from me, and when I called to see her again I was introduced to her young daughter, who was not a Christian. We had a little talk, and I quoted the verse to her: 'How shall we escape if we neglect so great salvation?' These words seemed to touch her. I left a little book, 'The Blood of Jesus,' and when I called again she was glad to see me, for the Lord had greatly blessed my visits there. She had read the book I left that same night and went to church the next night and heard the same text that I had quoted, so she knew that God was speaking to her, and she gave her heart to Him.

"The other evening I received a letter from a young man who had purchased quite a few books from me. He requested that I call to see him, for he had received such help from the books that he wanted more to distribute among his fellow-countrymen. The books he wanted (in Italian) were 'The Blood of Jesus,' 'Apart With the Master,' 'Our Heavenly Father' and 'The Christian's Daily Companion.'

"One lady told me how precious she found the little book, 'Our Heavenly Father.' She reads it to her husband and is hoping that he will soon become a Christian.

"The Lord works wonderfully, and I praise Him for these rays of sunshine that He lets fall on my path. I trust the Lord will double the blessings wrought through the agency of the American Tract Society.

WHERE COLPORTER HUGH J. FURNEAUX WORKED AMONG THE OIL MINERS OF CALIFORNIA.

for many are the souls who are saved that would never have heard the Gospel but for the visits of its colporters.''

During a period of twelve months, Colporter Cerchiara made 3,166 family visits, held 39 meetings, and distributed Christian literature to the value of $645.61.

Rev. Samuel Goddard, Missionary Colporter in Buffalo, N. Y., and vicinity writes:

''During the year just past I have been enabled to extend my field of labor by going out into the towns and villages some twenty miles away from Buffalo. At the same time I have canvassed the larger part of the city of Buffalo. In nearly all these places I was well received. A ready welcome awaited the books, mottoes, tracts and papers, which found a ready sale. The people also expressed their delight, saying, 'We are pleased to see the missionary of the American Tract Society, because he brings good books and a blessed word from the dear Lord.'

''Many a pleasant and refreshing time have I had with the true children of God, and also with some, who by means of the word spoken and the earnest prayer of faith have been led into the fold of the dear Master.

''Calling one day at a farm house I handed to the woman one of our tracts. She asked me to come in and told me that she was a Christian woman, but that her husband seldom went to church. 'Will you say a word to him?' she asked, 'and I will go and fetch him.' He came in and also his two children. I opened unto him the sacred Word of God, and told of the blessedness of keeping the Sabbath Day. Turning to him, I said, 'My brother, you have a good Christian wife. I hope you attend church together.' He replied, 'I don't, but after your cheering talk I will in the future.' They then took some books and papers. Committing them to God's care, I left the home, feeling that one straying sheep had been brought back to the fold.

''While calling in Angola I was asked to come into one house where I met the pastor of the church. He asked me, 'Were you at such a house yesterday?' I said, 'Yes.' Then taking me by the hand, he said, 'My dear brother, God bless you. You have done for one of my flock what all my preaching could not do. You have led him back to Jesus. His wife told me it was your kind, cheery word of faith that did it. God bless you and the American Tract Society for sending such missionaries to our village.'

''These are only a few instances of the many cheering cases which I have met with during the past year. I have circulated by sale and grant a total of 12,361 Bibles, books, tracts, mottoes, cards and papers, representing a money value of nearly $1,200, an increase of over $200 as compared with the preceding year. Therefore, you see your humble servant has not been an idler in the Lord's vineyard. But he must be

up and doing, for the enemy of souls is busy in the city of Buffalo, and we must be on the firing line all the time with our face to the foe. May I have your help and prayers at the Throne of Grace for strength to continue the good work in this field of labor. And unto God be all the glory!''

During a period of eleven months and eighteen days, Colporter Goddard made 47.357 family visits, held 50 meetings, and circulated Christian literature to the value of $897.87.

Mr. James F. McIntosh, Missionary Colporter in New York State and Pennsylvania, reports:

''I have had excellent opportunities to speak to men and women about their souls. In one part of the city I met a lady who, after much talking, gave her heart to God. I did much personal work in the union evangelistic meetings which they were holding, as well as in the homes.

''In one town I came in contact with a very keen old gentleman who called himself an agnostic and who was very miserly. He allowed me to talk and pray with him. After leaving the house his housekeeper called to me and said that the old gentleman wanted to give me a dollar for the work so that I might give books to those who were unable to buy. About a week later I called on him in company with the pastor of the Presbyterian Church. We prayed with him, and he seemed to be touched, for the tears were streaming down his face. He saw we were in earnest and gave us each a dollar for the good work in which we are engaged. I had a chance to use this money in giving books where they were needed.

''One Sunday when I was in Erie, Pa., I spoke at the city prison and at the Christian Church in the morning, at the Y. M. C. A. in the afternoon and at the Erie Mission in the evening. At the last meeting two souls gave their hearts to God.''

During a period of two months, Colporter McIntosh made 155 family visits, held 15 meetings and circulated Christian literature to the value of $215.46.

AMONG THE SLAVS

Mr. Alexander Stankewitz, Missionary Colporter among the Slavs in Scranton, Pa., writes:

''You will be interested to know that our work is slowly but surely advancing. The ill feeling against us as Protestants has practically departed from most of our people. The opposition at the hands of the priests is also lessening, and the attendance at our street meetings is increasing. The people are more eager to hear, and the tracts which we distribute after the street meetings are more appreciated and eagerly

snatched up. It is good to see the people folding up the tracts nicely, and putting them away carefully in their pockets. We believe that there is a big harvest awaiting us in the near future."

During the period of one year Colporter Stankewitz made 6,298 family visits, held 343 meetings, and distributed Christian literature to the value of $334.32.

IN THE SOUTH-LAND

Rev. James M. Carter, Missionary Colporter in Virginia reports:

"It is with peculiar pleasure that I write you a few words from these parts, where missionary colportage has taken a mighty hold on fallen humanity. To be without these great helps in the form of books and tracts would almost be like being without the sunlight. In the midsummer money seems to be scarce, but there are many who are willing to spend their last penny rather than to be without one of our good books. In many parts of my field I meet with such a greeting as this: 'With peculiar pleasure we welcome you, as our souls seem thirsty for such wholesome literature, and the oral message you gave us inspires us to search for truth.' Again they say: 'There are so many out on the road with worthless material, but when we turn to your mission among us, we see the beautiful and the good. We see the things upon which we may base our future happiness, and by which we may teach to our little ones the way of everlasting life. For these reasons we welcome you and receive what you bring to us as the message of God.'

"It seems to me that this is the way our divine Lord and Master has chosen to reach the people with the Gospel message. These visits to the home by missionary colporters, when made in the right spirit, create an incentive to live for something good and holy."

During a period of four months and twelve days Colporter Carter visited 6,270 families, held 61 meetings, and circulated Christian literature to the value of $467.00.

AMONG THE NEGROES

Rev. J. W. Easley, Missionary Colporter in South Carolina writes:

"Some of the people that I visited were not able to buy, so I gave them books. I would try to supply all I could by giving to those who could not buy. Some homes I found quite nice, and others just the opposite. Some were religious and some were sinful. I would pray for them in their homes and have them kneel down with me. I never entered a wicked home without offering prayer if I could make an opportunity. I helped several to change their wicked ways and live for

Christ just in that way. I always have an earnest message for the unconverted and always point them to the Cross of Christ.

"In every place where I leave my books I feel that great good is being done for the Master's cause. No Society is praised like the American Tract Society for its work in this part of the country, for none go into the homes as the Tract Society is doing."

During the year, Colporter Easley visited 29,236 families, held 204 meetings, and circulated Christian literature to the value of $897.60.

AMONG THE FOREIGNERS IN NEW ENGLAND

Mr. Joseph Paniccia, Missionary Colporter among foreigners in New England writes:

"I have visited the towns of Lynn, Salem, Lawrence, Haverhill, Lowell and Worcester. The French and Italian people among whom I have been working in the said towns probably represent a total of fifty thousand souls. Some of these I have reached with tracts and books, others I have talked with on the subject of our duty toward the Lord, and to many others I have spoken a single sentence or a word which in due time may lead them to the way of salvation."

During a period of three months Colporter Paniccia made 2,505 family visits, held 11 meetings, and distributed Christian literature to the value of $37.00.

AMONG GERMANS AND BOHEMIANS

Rev. J. H. Holland, Missionary Colporter among the Germans, Swedes and Bohemians of Missouri reports as follows:

"I have been doing some missionary work in a little town composed largely of Germans and Bohemians. There I found wickedness beyond description. I preached twice and talked to many of the people and tried to induce them to lead a better life.

"One man with a wife and two or three children said to me, 'I have not been to church for five or six years. If you will preach I will go.' I said to him, 'I am going to preach to-morrow at Bethel.' He was the first man to meet me at the church. I preached as best I could. He enjoyed the service very much, and I trust he will continue going to church and will give his heart to Christ.

"I talked to many in their homes of Christ and His Kingdom and tried to point them to Him. My heart is on fire for God and His cause."

During a period of three months and seven days Colporter

Holland made 1,348 family visits, held 53 meetings, and distributed Christian literature to the value of $406.55.

Rev. Thomas D. Hall, Missionary Colporter in Missouri, Kansas and Oklahoma reports as follows:

"During the past twelve months I have traveled 3,685 miles and have visited 6,638 families. I found 630 homes without a Bible or Testament. Some tell me, 'We have raised a family now for sixteen or twenty years past and have not had a Bible in our home. We are so glad to get a Bible and these good books. We can't all read, but our children are learning and they can read to us. We've been wanting a Bible for a long time, but did not know where to get it.' I meet these kind of people every week in the year; yet the State of Arkansas is one of the greatest States in the Union. It has within it the most beautiful scenery in the world.

"There is a large proportion of colored people, and many are improving the opportunity afforded by the public schools, academies and colleges. I placed twenty-three copies of Pilgrim's Progress in one school last month, while in the same town I sold many good books. I keep going even in the rain, and I find men at home that I would not at any other time. At one home where there were several children, the man said, 'I am so glad you came.' He bought some books and a Bible, and said, had it not been for the rain he would have been in the cotton-field, picking cotton. I have often had to go in the cotton-field to find any folks at all, for the mothers and children work in the fields as well as the men.

"At another place where there was a young couple, the woman said, 'I told my husband I wanted a Bible. This is the first chance I've had to get one since we are married.' The man said, 'You know we have nothing but that greasy old deck of cards, and I don't think that is very good.' 'No, my brother,' I replied, 'it will not lead you to Heaven. This book is the mind of God telling of His love and how we may be saved.'

"But we as Bible teachers are failing in our Sunday-school work. Bibles are left out of Sunday-schools. Children and some teachers do not know what book of the Bible the lesson is in—they just read what is on the leaflet without knowing the name of the book or chapter. Something will have to be done to bring them to the Book of Books.

"I hope the Master will give me another year for His service here. He has been so good to me to permit me to talk, pray and read to so many."

During twelve months Colporter Hall made 7,531 family visits, circulated Christian literature to the value of $927.56, and held 120 meetings.

AMONG THE MORMONS

Rev. Henry Pratt Missionary Colporter among the Mormons of Utah and Idaho, writes:

"In one town I found that eighty Mormons had stopped paying tithes. A few years ago Mormons that failed to pay were liable to expulsion from the church, but the authorities are not carrying out this rule so much now. The truth is the younger generation of Mormons are opening their eyes to the fact that it is not reported to the people how all this tithing money is disbursed, and some of the leaders and apostles are millionaries, while the common people have to work and struggle to provide for their families.

"As I entered a Mormon home in one town, the mother said, 'I wondered if you were here yesterday when I was away. The children said you were in town with books, and I wanted some.' So she bought several books and some Home Blessing Cards. As I was leaving, she said, 'Thank you for calling.' I gave her my card and address in Salt Lake City, so that she could order more at any time.

"To-day I have received a letter from a lady in another town, who bought several books and a number of text cards for prizes for the boys in her Sunday School class, and she writes, 'I want some more cards.' She is a fine worker among boys.

"In another Mormon home it was pleasant to have the mother say to me when she selected some books and cards, 'I have been wanting such a book as "Talks to Girls" for my daughters.' Several cards that she selected she held up to the wall, bearing such inscriptions as 'Be ye kind one to another' and 'Casting all your care upon Him.' She said 'These cards will be a help to us in the home when we feel disheartened and need cheer.'

"In another home the grandmother said, 'I want a book that will be a help to boys.' I handed her 'Talks to Boys,' and, after examining it, she said, 'I will take this, because it is needed in my daughter's home.'

"In missionary colportage work I have served longer in Utah than any man on the field. Many workers become discouraged because they want to see quick results from their toil. Consecrated toilers are needed on all fields, but here in Utah especially we need men of courage and patience, who are filled with the love of souls."

During a period of twelve months Colporter Pratt made 2,289 visits, held 19 meetings, and circulated Christian literature to the value of $480.10.

ON THE PACIFIC COAST

Rev. W. A. Hough Missionary Colporter in California, writes of his labors as follows:

"I have been working in Oakland and have found many opportunities for doing good and preaching Christ to the people.

"Surely few fields surpass missionary colportage in presenting opportunities for doing good. Christ is preached from door to door. The printed page is placed in the hands of the people in the form of Gospel tracts and Christian books. To the question, 'Are you a Christian?' one receives many answers such as 'I hope so,' 'I am trying to be,' 'Well, we are not heathen,' 'We are just as good as church members,' 'Our religion is keeping the Golden Rule,' 'We haven't any time to go to church,' 'We are Christian Scientists here.'

"In the section of Oakland where I have been working I have found many Italians, and I am glad that I have been able to give them tracts in their own language. They very seldom refuse to receive them, but as a rule are glad to get them. In my satchel I keep tracts in some ten different languages.

"So many people, I find, want to come into the light, and yet somehow or other they do not seem able to find the way. Here the colporter can tell the old, old story of Jesus and His love. Jesus said, 'Preach the Gospel to every creature.' This means the bootblack, the hod carrier, the blacksmith, that Greek who keeps the candy store, the small merchant who talks to you confidentially about his affairs, the mother who opens her heart to you, that boy or girl just returned from school, the tramp who passes you on his way, the men in the saloons —the high and the low, the rich and the poor, equally need the saving grace of God."

During a period of three months and eleven days Colporter Hough made 2,845 family visits, held 47 meetings, and distributed Christian literature to the value of $121.73.

Mr. T. C. Lee, Missionary Colporter at large in California, writes.

"My field of labor has been in Santa Clara County and in Santa Cruz, as far as Palo Alto and vicinity, with headquarters at San Jose. I have had the privilege of dealing with a mixed class of people—Spaniards, Italians, Portuguese. Many of them were Roman Catholics, and how my heart went out to them in their spiritual blindness, as well as to many others who have no religious thoughts at all. In one home I found a man and wife living in spiritual darkness, with no hope for the future. I spoke to them about their souls and read the Word

of God to them, and at last God in His mercy opened their eyes, and to-day they are standing for the Lord Jesus Christ.

"I try to tell of the love of Jesus at every place I visit, either by a spoken word or by leaving a tract which they can read and pass along.

"I find that the Gospel is needed in the homes to-day more than it ever was. While speaking to a boy about nine years old, I asked him what Sunday School he attended. He replied: 'I don't go.' When I asked him if he knew Jesus, he answered with a stare in his eyes, and wanted to know whether He was dressed like the postman. This incident shows the necessity of home visitation. I believe if the stay-at-home-Christians only knew of the work to be done, and what the colporters are doing, they would help more with their prayers and their money.

"I have visited about 165 homes, and have prayed with all I could, and left tracts with the people, and found them only too glad to have me talk with them. I make it a point to try to get a promise from them to attend church, and most of them promise. I leave it with our Heavenly Father to help them to keep their promises faithfully."

During a period of four months and twenty-three days Colporter Lee made 537 family visits, held 88 meetings, and circulated Christian literature to the value of $57.50.

Mr. R. W. Tautenhahn, Missionary Colporter among the Germans of Los Angeles, writes:

"I worked for the American Tract Society for some time in Iowa, where I had a great opportunity to circulate many books and to minister to many souls, and I know the value of house-to-house colportage.

"Last fall we came to Los Angeles, Cal., but it did not take us many weeks to find that we were face to face with a condition of affairs different from what we had found in any other place. The people here seem to be less responsive to our appeals and more indifferent to the claims of religion.

"I have found infidelity and a general indifference to religion both among men and women. This attitude of the people toward Jesus Christ and their own eternal salvation may be attributed to many influences that are at work in all large cities. 'We are so busy getting after the dollar,' said a Scotch woman, 'that we have no time for religious books.' 'We are so busy,' said another, 'that we haven't time to read the newspapers, much less your Christian literature.' 'If you had a novel, I would buy one,' said a man. 'If you had Socialist literature I would get some,' said another. One woman ordered two books, and when I delivered them her husband refused to give her the money. It is also true that many people are very poor and out of work, and can't buy books, even if they wanted them. Ever so many people

seem to be without employment here, and many of these turn Socialists. Frequently they won't open the door, but look through the window, and call out, 'No, we don't want books.' But there are occasions, however, when I am asked in, and get an opportunity to speak for Christ."

During the period of one month and ten days Colporter Tautenhahn visited 910 families, held five meetings, and circulated Christian literature to the value of $96.97.

Mr. John W. Hoyt, Missionary Colporter in the State of Oregon, writes:

"One of the best things that the books have done recently has been in the case of a young woman who has become bedridden with a spinal trouble caused from a fall while leaping a brook on horseback. She was a girl of the woods and a perfect horse rider. Now she has no more of her open air life, but is confined to her one window with a mountain view. She has read several of the books published by the American Tract Society, and she writes to tell about them, although she is under no obligation to do so.

"In two instances copies of the 'Life of Paton' were bought by mothers for their sons, and these faithful mothers will tell the wonderful story to two promising boys.

"At Solitude, the loneliest place imaginable, forty-six miles into the woods from the coast, where the distracting noises of the world are never heard, the books of the American Tract Society are being read."

During a period of four months and twenty-two days Colporter Hoyt made 365 family visits, held 81 meetings and distributed Christian literature to the value of $49.00.

Rev. Samuel Mueller, Missionary Colporter among the foreigners in the States of Oregon and Washington writes:

"My field of labor has been in Multnomah, Clackamas, Marion, Linn and Yamhill Counties in Oregon, and in Clarke County, Washington. I have made 1,477 visits and have met Americans, Germans, Austrians, Swiss, Italians, Greeks, Spaniards, Jews, Japanese and Chinese. Among these were Christians, Mohammedans, Mormons, unbelievers and infidels.

"Eleven Bibles were sold. Somebody paid for and donated an English Bible to a family that had been burned out. The husband in that home is a Roman Catholic, and we will hope and pray that he may find true salvation through that precious Book.

"A German Bible was sent to a young German Catholic, the son of an officer in the German army. He is a well-educated man and hungry for salvation.

"It is worth something more than money to be able to stretch out a helping hand containing the Bible to hungry, thirsty, dying souls, and to lead them by that means to green pastures and unto the living fountain of the water of eternal life.

"In my family visits I distributed 1,549 tracts, of which there were 1,253 English, 145 German, 45 Swedish, 70 Italian, 14 Greek, 5 Spanish, 3 Russian, 3 Japanese and 13 Chinese. Besides this 16 Bible Cards and about 70 Life-Winning Cards have been distributed.

"Many are the obstacles that have to be met. There is self-righteousness, greed for riches and for the pleasures of this world, envy, pride, ingratitude, a bitter feeling between neighbors, and the deadly indifference in business transactions concerning the welfare of our fellowmen. The most dangerous and the hardest difficulty to overcome is the heretical nature of so many new doctrines, such as Christian Science, Spiritualism, Mormonism, Atheistic Socialism and other false beliefs that are eating the marrow out of the nation.

"Some live in the terrible delusion that mere civilization is Christianity, and they think that if they do not get into trouble with the authorities that God must accept them at heaven's gate. Poor, deceived souls! May Jesus have mercy on them, and open their eyes to see their sins and to look unto the glorious, crucified Saviour on Calvary!"

During the year Colporter Mueller has visited 5,293 families, held 13 meetings and circulated Christian literature to the value of $590.46.

Rev. Francis E. Smith, Missionary in the region of the Puget Sound, Washington, writes:

"I have worked among the settlers living on small farms outside of the cities. Many of the settlers are from the Eastern States and the countries of Northern Europe. The land is covered with a dense growth of small trees and brush, for these farms are located on what is known as 'logged off land,' and none but the hardiest of pioneers are capable of clearing these unimproved sections—the weaklings drop out and give up the task. Though many of the settlements are within a few miles of the city and are easily reached by boat or electric railway, somehow one gets the impression while following the trails through the dense growth of timber that he is far removed from civilization.

"The solitude is very impressive; the settlers seem to be affected with the solitariness; they come to feel that they are somewhat ostracised from the rest of the world, and after a while they seem to think that they have no need of any religious services.

"Many of these settlers came from active church life in the Eastern States. Oftentimes they live now in communities where there are

not enough people to keep up religious services. It is among this class of settlers that I have done my work.

"One month I worked among the settlers on one of the islands of Puget Sound, an irregular shaped piece of land about three miles wide. I visited all the homes on the island, and found all denominations of Christians represented. Some were very hopeful while others were very much discouraged, and many needed to be led into the Way of Eternal Life.

"This narrative will give you a glimpse of some of the conditions in this Puget Sound country. These people have come from Christian lands. They feel that they are away from home, and some of them have come to feel that God has forsaken them. They are seldom visited by a minister of the Gospel. After a time they come to feel that no one cares for them. While clearing the land they are also trying to pay for their homestead. Their unbelieving neighbors work seven days a week and seemingly prosper, and as like begets like, they soon get to working seven days a week, and before long all religious scruples are swept aside.

"Such are the people among whom I have worked. I found them very kind, and they gave me a hearty welcome. I felt that truly I was doing the Lord's work."

IN CUBA

Mr. Pedro Pozo, Missionary Colporter in Cuba writes:

"In Matanzas I worked for three days circulating books and holding several conversations with families on the subject of religion. In the town of Yumuri I visited every house, and held two services, reading the Sixth Psalm with explanations. Thence I went on to Jovellanos by way of Conal Falso, Socorro and Pedroso, holding services in different homes and speaking especially from the verse, Acts 1:8, emphasizing the missionary work as it was ordained by the Master and blessed by Him. Going on to Pasajara and other villages I held several neighborhood services at night and made several sales of publications.

"Unfortunately, in addition to the lottery and cock-fighting we are being inundated with obscene literature and pictures, which are eagerly sought and are making fearful ravages among the youth of our island.

"At Cardenas I attended the yearly Y. P. S. C. E. and the Sunday School Convention. I worked in all the surrounding country in Guasimas, Dos Rosas and Cantel. In Centreras I visited in the home of an aged paralytic, to whom I spoke of Job and his faith in the midst of afflictions and how he blessed the Lord at last for all that had come to him. Then I read the parable of the Prodigal Son, and after prayer the people said to me, 'We do not know how to read, but we know you and are very grateful to you for your visits to us.' I replied, 'Thank you, but what I desire is that you may know Jesus Christ as your per-

AN ISOLATED HOME IN THE PUGET SOUND COUNTRY, VISITED BY COLPORTER FRANCIS E. SMITH.

sonal Saviour, and that you may confide wholly in Him.' May the Lord be pleased to bless my feeble efforts for His glory."

"Great is the religious indifference in Cuba, owing to the failure on the part of the priests to give religious instruction, but I am sure that if we labor with faith the Gospel teaching will result in changing the hearts of many and enlisting them in the service of our divine Master."

During a period of eleven months, Colporter Pozo made 1,442 visits, held 160 meetings and circulated Christian literature to the value of $314.59.

NEW ENGLAND BRANCH

50 Bromfield Street, Boston

Rev. Isaac Pierson, *Field Secretary*

The American Tract Society of Boston was organized in 1814. The American Tract Society of New York was organized in 1825. In 1877 these two united as one society under the common name of American Tract Society, but with the legal status and habitat of the New York Society.

The American Tract Society of Boston still exists, but only as a carrying organization to satisfy the legal requirements as to legacies, etc. Having a legal standing it may and does receive such funds and trusts, and gives full and satisfactory receipts for the same. It then hands such over to the American Tract Society in New York, as by the compact of 1877.

By the action of the American Tract Society, the officers of the American Tract Society (Boston) are constituted ex-officio members of the "Advisory Committee of the New England Branch of the American Tract Society."

The following is the list of officers of the American Tract Society of Boston:

THE AMERICAN TRACT SOCIETY (OF BOSTON)

President:

Mr. Charles H. Rutan

Vice-Presidents:

Rev. Cortland Myers,	Rev. John M. Barker, PhD.,
Rev. Dillon Bronson, D.D.,	Rev. Joshua Wellman, D.D.,
Rev. Herbert S. Johnson, D.D.,	Rev. A. Z. Conrad, D.D.,
Hon. S. C. Darling,	Mr. W. H. H. Bryant,
Rev. Alexander Mann, D.D.,	Rev. E. S. Rousmaniere, D.D.,
Rev. E. T Sullivan,	Rev. A. K. De Blois, Ph.D.
Mr. Wm. N. Hartshorn,	Mr. William M. Danner,
Rev. James L. Hill, D.D.	Rev. William M. Tufts, D.D.

Bishop John W. Hamilton,D.D.

Executive Committee:
Rev. James L. Barton, D.D., Mr. Harry L. Jones,
Rev. Fred P. Haggard, D.D. Rev. Arthur Little, D.D.,
Mr. George W. Mehaffey

Auditor:
Mr. William T. Rich,

Secretary and Treasurer:
Rev. Isaac Pierson

REPORT OF THE FIELD SECRETARY, Rev. Isaac Pierson

It is with great sorrow that we record the continued illness of Mr. C. H. Rutan, the Chairman of our Advisory Committee. His words of cheer and his discreet counsels and his financial help have lent strength and hope to our work for many years and we pray that he may be restored to his wonted health and Christian service.

Last Fall we were able to secure the services of an Italian clergyman for work on the docks as Missionary to the Port. His name is Rev. Joseph Napoli. Since beginning this service he has been appointed by the Boston Baptist Bethel as associate pastor for Italian work. He is an earnest, godly man, who finds great pleasure in meeting his countrymen and others as they land at our Boston docks. He can use the English and French and Portuguese in addition to his own language.

Throughout the year Mr. A. Raczus has served the Society as colporter among the Poles and Lithuanians about Boston. His remuneration is by commission on sales and, as he supports a family of five young children and their mother by tailoring, his time for book-selling is quite limited. But his faith in God and the sweetness of his life are factors which bind him to us and he is winning some souls to a better life.

Four months of the year we maintained a faithful Polish missionary colporter, Mr. John Purvis, at a lumber camp in Lincoln, New Hampshire, and hope to send him again to this camp for his summer vacation or to find another student of like mind and heart to fill that place.

A great change is sweeping over our country. The old New England stock that founded the nation and gave national government and social conscience to every town and hamlet from the Atlantic to the Pacific is fading away, and immigrants, mostly from Europe, are taking its place. Another generation will see only one-tenth of the people of New England belonging to this old stock with its grand history, and nine-tenths will be made up of the immigrants and their immediate descendants.

This change is more pronounced in New England than in any other state of the country. This shrinkage of stock will account in large measure for the shrinkage in the resources of the American Tract Society. There are fewer persons ready to receive our appeal than there were. But we confidently look for a new day in our churches, a day when the immigrant will be welcomed to the services of every evangelical church and to membership in it. One pastor in Connecticut told me recently that in his church of 700 members over a hundred are now Hungarians, and more Hungarians are waiting for admission.

Other churches will by-and-by awaken to the privilege of receiving these immigrants into their membership, and with that change new doors will open to this Society and to many other forms of inter denominational work, for these immigrants are sons of toil and daughters of industry. They are frugal and are rapidly increasing in wealth, and if received into our churches with a generous Christian cordiality they will more than make good the loss of the old stock.

God has chosen this hardy, peasant stock to take our places, and we owe to these people the moral culture and the sweetening uplift of the church of Christ, and in turn they will help us bear the burdens which pertain to the life and activity of any vigorous, healthy church.

In the last five months we have received several conditional gifts of $500 each, the condition being an annuity during the life of the donor. We hope for more such offerings to sustain the work of providing Christian literature for the foreigners in New England.

CENTRAL AGENCY

REV. ROBERT MURRAY, Field Secretary
5412 Howe Street, Pittsburgh, Pa.

ADVISORY COMMITTEE FOR GREATER PITTSBURG

Rev. William L. McEwan, D.D., Chairman; Rev. John McNaugher, D.D., Rev. J. H. McIlvaine, D.D., Rev. John H. Wiley, Ph.D., Rev. Wallace Tharp, Ph. D., Rev. C. B. King, D.D., Rev. W. E. McCulloch, D.D., Rev. W. A. Jones, D.D. and Rev. H. D. Lindsay, D.D.

On April 6, 1914, a few days after the close of the Society's fiscal year Rev. Frank Foster, for nearly nine years Field Secretary in the Central Agency, passed to his heavenly home.

No narrative report of the year's work had been prepared by Mr. Foster, owing to the illness which culminated in his death. But it is felt that some mention should be made of the faithful service which he rendered during his connection with the work.

Mr. Foster entered upon his service with the American Tract Society on October 15, 1905. Concerning him, Rev. William L. McEwan, D.D., pastor of the Third Presbyterian Church of Pittsburgh, Pa., has written: "It gave me a sense of personal loss to hear of the death of Rev. Frank Foster. He was as sincere, humble-minded, faithful and pure-hearted a man as I ever knew. He commended himself and his work to all the brethren of this community."

It is needless to add anything to this simple but impressive tribute that comes from one who knew Mr. Foster intimately. He was one of those quiet but earnest men who never seek fame or earthly distinction, but whose toils in the Master's vineyard will assuredly meet with the well-earned plaudit, "Well done, good and faithful servant."

NORTHWESTERN AGENCY

INCLUDING THE WORK OF THE CHICAGO TRACT SOCIETY

Rev. Jesse W. Brooks, Ph.D.
Secretary and Superintendent of Colportage.
Office, 440 South Dearborn Street, Chicago, Ill.

ANNUAL REPORT OF THE SECRETARY,

Rev. Jesse W. Bbooks, Ph.D.

The year in the Northwestern Agency has been one of blessing and progress. The missionaries and colporters have rendered faithful service. The work of the Agency and that of the Chicago Tract Society have been blended, harmonized and unified. The colonies of the foreign-speaking people throughout these eleven great states have been visited and in the large centers the work has taken permanent form and been conducted continuously.

The languages spoken by the missionaries and colporters during the year are as follows: Arabic, Armenian, Bohemian, Bulgarian, Croatian, Dano-Norwegian, Dutch, English, Finnish, French, German, Hebrew, Hungarian, Lettish, Lithuanian, Polish, Russian, Ruthenian, Servian, Slovak, Slovenian, Swedish, Syriac, Turkish and Yiddish. Other languages in which more or less literature has been distributed are as follows: Albanian, Armeno-Turkish,, Chinese, Flemish, Greeko-Turkish, Italian, Japanese, Kurdish, Portuguese, Roumanian, Spanish and Welsh.

For the first time in twelve years, death has invaded the ranks of our missionaries. The Rev. Tammie M. Van den Bosch, our senior colporter, went home at the age of seventy years. He was born in the Netherlands, and came to America with his parents in the year 1848. He became a minister in the Christian Reformed Church and later was a pastor in the Dutch Reformed Church. He had the honor of being the first mission-

ary of his Church to the Indians, and in the later years of being the senior colporter of the Tract Society in the Northwest.

Rev. Gustave Blomgren also passed away after a long illness. Mr. Blomgren was at one time a prominent opera singer. He came as such to the World's Fair in Chicago, but after his conversion he became a zealous worker in extending Christ's Kingdom among his countrymen, the Finlanders. He began missionary work in Finland in 1895. He returned to America in 1902, was ordained and had charge of the Finnish Congregational Church of New York City for five years. Then he came to Chicago to find a larger field for service. For several years he traveled extensively among the Finnish Colonies, especially in Michigan and Wisconsin. Everywhere the people heard him gladly.

According to the records of our office twenty-eight Missionaries and Colporters were employed during the year; 1,015 Public Meetings have been held; 57,796 homes have been visited; 10,911,160 pages of literature were distributed in 38 languages; 9,140,480 pages were sold, and 1,770,680 pages were distributed free; from the office 1,840,660 pages of literature were sold, and 1,894,020 pages of literature were donated.

The total of literature distributed by sale is 10,981,140 pages. The total of literature distributed by donation is 3,664,700 pages, and the grand total of literature distributed by sale and donation is 14,645,840 pages.

The work among the Poles, the Bulgarians, the Greeks and the Armenians has been exceedingly interesting and fruitful.

AMONG ARMENIANS AND TURKS

Mr. Yessayan twice made extended tours among the Armenian colonies of Wisconsin, and was everywhere welcomed by his countrymen, who assembled in large numbers. Many of them seemed to receive stimulus to a better life. Very recently a new center of Armenian work has been opened up by him at West Pullman. At the first meeting he had an audience of about sixty. He has incidentally reached many Mohammedan immigrants this year. He reports:

"Beside my regular work in Chicago among the people of Asia

Minor (Armenians, Greeks, Syrians and Turks), I have visited frequently Waukegan, Ill., and South Milwaukee, Wis.

"In South Milwaukee, where I spent a week on my last visit, I found the people very much changed in their attitude to my work. We had eighty present in our last meeting. Some of the young men give considerable parts of their time to distributing tracts and selling Bibles and other literature among the Americans and act as our volunteer helpers in Waukegan, Ill., and at Kenosha, and South Milwaukee, Wis.

"I visited a young man in a shop in Waukesha, and asked if he was attending any religious service. He said, "I have no use for religion. I used to be a Church member, but now I don't bother with the Church.' Finally I asked if he would not promise to come to my service on the next Sunday. He said he would. On Sunday evening he came with a friend to our service, which was in the First Baptist Church. When the service was over, the young man came and said he had not before seen the inside of an American church for seven years, and this was the first sermon he ever heard. After a short talk he said, 'I shall now live a different life.' Then he came to my room and I gave him some Christian literature. I received a kind letter from him after two weeks, and am sure his decision was real and sincere.

"Another interesting feature of my work this year has been my frequent personal experiences with the Turks and other nationalities professing their faith in Mohammed, such as the Arab, Kurds and Albanians. There were more than sixty Albanians in Waukesha. In Cudahy, Wis., three Turks attended our meetings regularly. I had a discussion with one of them afterwards. His chief objection was to the doctrine of the Trinity. Happily they all admit the superiority of our Lord to every human being, and believe also that he had a mission from God. I had some encouraging experiences comparing the teaching of Mohammed with that of Christ. But let it be clearly understood that for most of the Moslems in this country the question is no more that of a choice between Christ and Mohammed, but between Christ and nothing. They have forsaken one and not yet accepted the other. They have lost their grip on their old religion. There is genuine need of the Gospel and Christian helpfulness among them. I had some fruitful experiences with Albanian young men. The Albanians were forced to accept Mohammedanism in the eleventh century, and they are now more favorably disposed to Christianity.

"I had a six weeks' tour in Wisconsin, visiting the following cities, Kenosha, Milwaukee, South Milwaukee, Cudahy, West Allis, Racine, Manitowoc, Two Rivers, Green Bay, De Pere, Neenah, Menasha, Appleton, and Oshkosh. There are thousands representing different nationalities in these cities, and we have more than 2,500 Armenians in the first six cities mentioned. These colonies, from 100 to 700 each, never had any missionary or religious worker before, and as they are mostly

working people they have not the advantages of those living in larger cities. In six weeks I addressed twenty-five public meetings.

"At our meeting in Cudahy, Wis., beside the Armenians, the Greeks and Turks also came. There were more than eighty altogether. I spoke to them in Turkish, since all three nationalities understood it better than any other language. Beside other Christian literature, twenty Testaments were sold there.

"In West Allis there are three hundred Armenians. The Sunday I was there we had two different gatherings. In the first one forty, and in the evening one hundred, attended. All these colonies expressed their interest in many ways, and I am convinced that if we visit them quite often, the conditions will improve rapidly. I had some interesting cases among the Syrians and Greeks at Green Bay, Appleton and Oshkosh.

"Another important feature of my last tour must be mentioned. As I spoke in different churches, in almost all we had foreigners coming to the American Church services. This gave the foreigners opportunity of seeing the American Churches, and on the other hand the pastors seemed surprised when they saw well-dressed foreign young men living in their communities, yet never before in their churches. The result was that at least three of the pastors have since taken actual steps to start definite Christian work among the foreigners."

GRASPING AN OPPORTUNITY FOR SERVICE

Many of our American ministers and Christian workers are feeling great responsibility because of the presence of so many foreign people in their different communities. Some of them are awaking to their present opportunity of service. Even though unable to speak the languages of the immigrants much good can be done. A fine illustration of this is seen in the following letter from Rev. C. A. King, a pastor in Divernon, Ill.:

"I am glad that you are in sympathy with our missionary enterprise. I have been interested in the Hungarian people ever since I came here. I recently told our Ladies' Missionary Society that we had a foreign missionary field at our door. I said we may not be able to do much for the parents, but we can certainly save the children. We sent Easter cards to the babies. The children took part in our Christmas entertainment. As a result quite a number of the parents were present and were delighted. We have followed this up with tracts, Testaments and leaflets in their language. We have one Hungarian lady in our Church, and hope through her help to be able to get into most of the homes and learn about their needs. I want further to organize a class

for Bible study among them and get one of their number to teach the class. In our Children's Day exercise I want these children to take part, and shall invite the parents to be present and enjoy the service."

Under a later date he wrote again as follows:

"I am still working with the Hungarian people of our town. We have twenty of their children in our Sunday School and they seem delighted, for we show them every kindness we can, recognize them in all our drills, exercises and entertainments and we send birthday cards to the babies. I am writing now to accept your offer. I want to give each pupil a Bible in English for a Christmas present, as they have learned the language in the public school. If you have any additional literature in the Hungarian language for gratuitious distribution, please send it along and it will be gladly received and distributed where it will bring forth fruit."

A VALUABLE LINE OF SERVICE

Nearly two million pages of literature have been supplied through volunteer helpers as in past years. Hundreds of willing workers have aided with this part of the work. Here is just one of the letters to illustrate the value of this line of service, from Rev. W. H. Jordan, an evangelist in Iowa:

"Through your office secretary, I have received a package of tracts, which delights me indeed, and I shall begin putting them out to-morrow. They come at a particularly fortunate time, as I am just beginning this week and am without any literature. We have had to give almost all our time to personal work in the homes and stores, and this is in face of no little prejudice. The tracts, both German and English are a boon."

Rev. Joseph Vaneck has this year devoted his entire time to Detroit. Regarding the work, Rev. Mr. Kozielek has this to say:

"The missionary work of the Tract Society, which has been carried on for a number of years without interruption, has been brought this year more to the attention of churches and missionary organizations and its value has been well recognized and appreciated. It benefits not only the different nationalities, but also the churches and the city as well. Many laymen, who are interested in the immigrants, heartily endorse our work. I sincerly hope that the Christian people of Detroit will help with prayer and money to support our society as one of the greatest agencies in Christianizing the many foreigners in our city."

AMONG THE BOHEMIANS AND SLAVS OF MILWAUKEE

Rev. Joseph Jelink has had charge of the work among the Bohemian and Slavic people of Milwaukee. He reports:

'I have had many interesting experiences. In one home I sold some small books to a woman. When I came again she told me that her husband put them all into the fire when he came home, 'but I will buy some more as soon as I have the money,' she added. Soon the man came in, and to my inquiry, 'Why did you burn those good books?' he frankly told me about the instruction that their priest had given, that they were not to buy any books which did not have the signature of their bishop. He thought that on account of this I could not any longer sell Bibles. I told him that I was still finding people who wanted the Bible. 'They must be the ones who do not go to church at all,' he answered. Another man who was sitting in the room, said, 'What do I care what the priests say? I will read whatever I wish,' and he at once bought some books from me.

''One day I visited a family where I had already sold a Bible and some other books. There were four other men in the room with the one who had bought the Bible. When I came in, one of the men began to speak against my books, saying that they were all Protestant and that there was nothing in them about the Virgin Mary. Pointing to the Bible which was laying on the window shelf he said, 'There it is, and nobody will read it.' I asked the owner of the book to hand it to me, and then I said, 'There is in this Bible, everything that any one can know about the blessed Virgin Mary.' I opened to the first chapter of the Gospel of Luke and read the 26th to the 38th verses. When I had finished I heard one of them whisper to the other close to him, 'It is there, it is there,' but the first speaker started in again to speak against Protestants and their religion. Then I asked him, 'Do not the Protestants believe in the same God, and the same Saviour as the Catholics do?' 'Oh, yes, I suppose they do,' he replied. Then I opened the Bible again and read John 3:16. The reader of these lines will see that the colporter has something to do more than distribute literature. He must help the people to dispel the ignorance and superstition in which they are held captive by their religious leaders.''

REACHING THE SCANDINAVIANS

Mr. Miller's report sketches his experiences among the Scandinavian colonies. He writes:

''I began my work in Iowa this year visiting Coulter and Latimer, where I sold many books, most of the farmers being Danes. Then I walked to the Norwegian settlement, near Dows, and later went to Bricelyn, Minn. Here is a large settlement. I visited most of the homes and also the towns of Frost and Elmore, Minn., and Rake, Iowa. I spoke to many about their personal relation to our Saviour. Next I

visited Superior and then Royal and found a fine Danish settlement. Most of the farmers here were interested in my work. On one day I sold fifty colportage books and five 'Good News.' I then went to Fostoria, Iowa, and also visited the small Norwegian settlement near Milford. Spencer was my next point, then Sioux Rapids and Linn Grove. Rev. E. B. Osborn, the American pastor, was very kind and hospitable to me. He took me in his buggy seven miles south to a large Danish settlement. From there I went to Alta, Iowa, later to Rolfe, then to Gilmore, Rutland and Bode, where I found many Danish and Norwegian farmers.

"At Elkhorn I sold in one day, fifty colportage books and six 'Good News.' Afterwards I went to a large Danish settlement, Cuppy Grove, between Walnut and Harlan. From Harlan I went to Kirkman, and to Irwin, where Rev. J. O. Wauberg, of the United Norwegian Lutheran Church, gave me a hearty welcome. I then went to Avoca and from there to Shelby and Neola. There is a large Danish settlement between Honey Creek and Neola, where I attended a young people's convention. I visited Council Bluffs, and then came through Missouri Valley to Soldier, through the Norwegian settlement, and reached Moorhead, where the farmers are most all Danes. From there I took the train to Manilla and Astor, where I spent a few days; then went to Slater, Kelley, Huxley, and Cambridge. In returning I made stops at Davenport, at Sheffield, Ill., and at Morris. I then walked to White Willow settlement, where I visited the people four years ago, and was glad to meet old friends there and at Lisbon. Lisbon Church is a very large United Norwegian Lutheran Church. I stayed over Sunday with Rev. Ole Shefveland at his home. He and his wife showed me much kindness.

"In the years that I have served the Chicago Tract Society and the American Tract Society, I have distributed 15,000 colportage library books, and more than 1,000 copies of 'Good News in Story and Song,' beside many thousand small tracts. All who read this report are earnestly asked to pray that these many printed pages may be the means of grace in saving many lost ones and in strengthening and comforting many of God's children."

Rev. J. D. Bohen, the Tract Society evangelist-colporter among the Norwegians, Danes and Swedes in Eastern South Dakota and Northwestern Iowa, reports his faithful work as follows:

"In January I was invited to assist Rev. O. O. Berge, of Inwood, Iowa, in a series of evangelistic meetings. They continued for about three weeks. Every afternoon we had cottage prayer meetings, and in the evenings preaching services. The afternoon meetings were well attended, and the large church was well filled in the evenings, and the joy of it was that poor, lost, sin-sick souls sought the Saviour. From

there I went to Rev. Numendahl's four Churches. He is a whole-souled Christian minister. The first church where I spoke is located ten miles south of Canton, S. D. Whenever I preach there, the Church is filled with eager listeners. The people were glad to hear God's message of salvation. I sold many good books in both English and Norwegian, and many Bibles. From there I went to Trinity Norwegian Church to preach to fine congregations. The people were very kind to me. We often had cottage prayer meetings, and in and around Trinity Church I sold many good books and Bibles.

"At Beresford I preached in the large Norwegian Lutheran Church twice, and while there, visited the Orphans' Home, where I was very kindly received by the matron, Miss Amanda Hendrickson. She invited me to tarry and preach a sermon to the dear little orphan boys and girls, about seventy in all. The children love to hear the story of Jesus, and I talked with them and sang and prayed with them. Many came up to me and pressed my hand and said, 'Pray for me and ask Jesus to take care of me.' It seemed very touching. These little ones without father or mother, surely need the good Christian books to read that our Tract Society is furnishing. At this institution a fine library was donated by our Society. The manager and matron of the Orphans' Home were very glad and thankful.

"At Irene, S. D., I preached three times in the Norwegian Lutheran Church and twice in the Immanuel Church, which is located between Centerville and Irene, and sold Norwegian and English books in these congregations. I next visited a church twelve miles west of Irene and preached on the following Sunday. It is a joy to see how the people come to hear the blessed Gospel of Jesus and his love. I spent about four weeks here distributing the Bibles and good books, and visiting among the people, in the little cabins and the fine mansions where the different classes of people live, everywhere telling the sweet story of peace and rest for the weary and heavy-laden. Then I went to the Meldahl Church, where the synodical meeting was in session. I was invited by the president to represent the Tract Society. I did this with gladness. Then I was asked to preach a sermon on repentance. To this request I also responded, and many were weeping while I spoke. I traveled about in this neighborhood three or four weeks, and met with much success.

"Mrs. Bohen and I took a three weeks' vacation and made a trip to Lima, Ohio, and upon our return spent some time at Chicago and were for two days in fellowship with the officers and missionaries of our Society there. From Chicago we returned home through Iowa. Then I again took up the work in connection with Rev. Knudsen's two Danish churches in Beresford and thirteen miles south. In both we had large congregations. Later I went to Rev. Mr. Jacobson's two churches. He is a noble pastor, and in these four congregations I worked about six weeks.

"Then I went to Rev. O. O. Berge's church, eight miles northeast of Canton. This is called 'Our Saviour's Church.' It is here that we had such good meetings last winter, when several people began the Christian life. I spent two weeks visiting and preaching among these kind-hearted people, and thus closed a year's service for our dear Lord."

Mrs. J. B. Vawter has continued during another year visiting the neglected and needy ones, giving her testimony, and affording a multitude of people the opportunity of having helpful and uplifting literature in their homes. Her work this year has been chiefly in Omaha and South Omaha, Neb. In her report she refers to the storm which destroyed so many homes and churches in that city. The work has been somewhat interfered with. Many who had ordered books were unable to take them. Even at the close of the year conditions have not become normal among the laboring classes where the storm passed. The liquor traffic in Omaha, as in all of our cities and towns, is the curse of the people. Mrs. Vawter writes:

"I find so many wretched homes, where even the mothers drink; the children are poorly fed and clothed and out of school much of the time, and rarely or never in Sabbath School. One must work among these people to know what strong drink will do. If the liquor traffic, the curse of our city, could be abolished, how many more good books I could place in the homes of the people!

A BARTENDER CONVERTED

"In Sedalia, Mo., a bartender, an educated German, left the saloon business after reading the books I had sold to his wife. Later, they both united with an Episcopal Church. If I had tried to sell books on temperance at the first time of my visit, not one would have been sold, for the wife told me frankly that she liked liquor. I did not rebuke her, but listened, and left something for her to read that would lead her to think. My work has been largely in South Omaha around about the stock yards. The books which the Tract Society sent for a Methodist Church in that neighborhood are highly appreciated."

The larger opportunities are multiplying. While the Society's revenues are increasing, the demands are also increasing, and it is to be hoped that the Society has many friends who are planning larger things for the future so that all over the great Northwest an army of these gospel heralds may go both to the great cities, and to the little villages, into all the hamlets and homes to carry the message of redeeming love.

SOUTHERN AGENCY

REV. GEORGE WHITEFORT, SUPT. OF COLPORTAGE

Post-office address: Crichton, R. F. D., Mobile, Co., Alabama.

REPORT OF THE SUPERINTENDENT OF COLPORTAGE

The following are the statistics of missionary colportage work within the bounds of the Southern Agency under the direction and support of the American Tract Society for the year ending March 1, 1914:

Number of missionary colporters in service	30
Whole number of families visited and conversed or prayed with	20,329
Value of Bibles and religious volumes sold by colporters	$4,109.81
Value of Bibles, volumes and tracts granted to the destitute	$446.43
Total value of the Christian Literature circulated during the year	$4,556.24
Total number of public addresses made in religious meetings by colporters	1,469

THE LOCATION OF THE COLPORTERS

The colporters were located as follows: Alabama, 4; Arkansas, 2; Florida, 2; Louisiana, 3; Mississippi, 1; Oregon, 1; Oklahoma, 6; Texas, 11. Total 30.

This report records the missionary work of the seventy-fourth year of consecutive missionary colportage in the five Gulf States. Your Superintendent of colportage completed this year forty-four years of labor and service, continually at the front, in the Southwestern field. In 1870 he took up the work as a vacation from the toil of the school room, and has never since found a place where he could lay down his work without regret. For ten years he labored exclusively on the Texas frontier, and amongst the cattle ranches found a field worthy of his best efforts: here he organized more than 300 Bible Schools and gathered into

them fully 5,000 children and their parents. Almost all of them secured libraries, and reading became a constant source of information and pleasure to both parents and children. Sunday School conventions were held, and an awakening occurred on behalf of education and evangelization which greatly benefited all the settlements along the Texas frontier.

Missionary colporters are like a corp of pioneers ever at the front of the Lord's army. The colporter wages a hand-to-hand and heart-to-heart campaign. He carries the light of the Son of God in the form of attractive books and periodicals into the homes of the settlers in the wildest regions of our country. In the forests of Arkansas, the Ozarks of Missouri, the prairies of Kansas and Nebraska, among the Indians of Oklahoma, and across the wide mesas of Texas to the Rio Grande and even into Mexico, these men have wended their way, leaving behind them a trail of light in the literature they have circulated among the people.

THE PERSONALITY AND QUALIFICATIONS OF MISSIONARY COLPORTERS

A good colporter is born to his work—not made to order. Successful colporters are generally men forged in the furnace of human experience, toughened by hardships, educated by self effort, and tempered by the serious lessons of life. We might speak of a few of them who have led in the pioneer corps of this army of the Lord.

One was a German shepherd who caring for his sheep, read the Bible by day and the stars by night, until he felt the call like fire in his bones. He went out for twenty-two years traversing the wilds of Texas, a messenger of mercy and comfort to thousands of souls who knew no other evangelist. He circulated thousands of volumes in ten different languages, which are monuments of his heroic consecration for the betterment of humanity.

Another colporter was an educated minister with a gentle, refined wife who studied with him the conditions and destitution of the coal and zinc miners of a new state. It was a parish that no one with a mite of selfishness, vanity or ambition for worldly fame, would consider for a moment. Yet they gave themselves

to it. Like angels from heaven, amidst poverty and ignorance, intemperance and viciousness, they labored for almost a score of years. Such devotion and self sacrifice for the uplifting of the poor and unfortunate was beyond the comprehension of those who beheld it.

Still another colporter was once a pressman in a great printing office. He found his heart growing tender as he contemplated the ignorance, poverty and misfortunes of the negroes working around him. He explained his feelings to his pastor and was advised to try colportage as his field of work. For ten years he has devoted his time to instructing, encouraging and aiding the colored race. The following is the conclusion of a letter he wrote us recently about the progress in the upbuilding of character among the negroes:

"Oh! my brother, be not discouraged if the colored race climbs slowly up the ladder of progress. Look over the long, sinful, violent and brutal record of the white races of the world, and see the many parallels of similar want of speed in the way of civilization and righteousness. Let us be charitable and hope to the end. Seventy times seven is a great number of times to forget and forgive, yet infinity demands no less. It may be well to apply this to our unreasonable expectations of a race whose past seems to have been one of constant degradation and wrong from their fellow pilgrims in this vale of tears."

PUBLIC ADDRESSES BY COLPORTERS IN STRANGE SURROUNDINGS

During the past year the colporters of the Southern Agency made 1,542 public addresses. Many were made in private houses, floorless log cabins and small school houses; they were largely heart-to-heart talks. In some lonely neighborhoods where a sermon is a rarity, a few hard working men and women and children will gather to hear some itinerant colporter discourse on "The Problems of Life in the Beginning of the Twentieth Century." Their hearts are stirred, resolves made for a better life, and a sense of a Divine nearness and pardoned sin becomes a blessed reality to many who are heavy laden but who find in Christ a joyful rest.

One Sabbath a missionary colporter visited the penitentiary stockade near Birmingham, Ala., containing 1,000 colored convicts, many of them under life sentences. They were mining

coal every week day in gloomy depths away from sunshine. They looked tired and sleepy, on this Sabbath, and he found difficulty in arousing their interest. He opened his Bible and read a few sentences from the record of creation. Suddenly clapping his hands he shouted, "And God said, Let there be light and there was light." Each dark face brightened and the dull eyes flashed their interest. He told them of the glorious sunlight that warmed the earth and clothed it with fruit and flowers, and caused the birds to sing, and he told them also of Jesus, the Light of the World. Then he concluded the service by singing that divine lyric: "Weeping may endure for a night but joy cometh in the morning." They never had heard it before and had to be taught the tune with the words; it is one of those outbursts of hope which refuses to be sad under any circumstances. Finally they mastered the chorus and sang it over and over again, gathering enthusiasm with each effort. As the colporter went from the dark portals of that prison the echoes of those thousand voices singing a melody of hope proved to him that, "Hope springs forever in the human breast."

THE NEGRO POPULATION AND ITS STATUS

There are according to the last census about 10,000,000 negros and mulattoes in the United States. Three-fourths of them reside in the South, constituting the negro problem of our country. It is a problem that does not stand alone. In many places there are race conflicts and mobs resulting from outrageous crimes committed by negroes. But in almost every case the criminals were intoxicated. "Destroy the cause," says one governor, "and crime will decrease." And the people of the South have taken the matter in hand, and "John Barleycorn" is being driven out; law and order are being enforced, and vagrants, white and black, are being put to work and no longer go from place to place, a terror to the homes of the country.

We bear witness to the desire of the colored people to obtain an honest livelihood and improve their conditions; in most cases they are getting little homes and educating their children and accumulating property. They are receiving protection from the best people and ultimately will prove their worth by their work

and faithfulness to law and order. To learn to read is the one uppermost desire in the heart of every colored boy and girl. They will spend their last cent to buy a book and patronize the colporter as far as their limited means permit. In a large degree the prosperity of the South rests on the industry and intelligence of the colored people, who are everywhere to be seen in the fields and factories of the country at large.

TESTIMONY OF SOME COLORED COLPORTERS TO THE PROGRESS OF THEIR PEOPLE

Rev. J. W. Willard of New Orleans, La., writes.

"The colored people on my field are prospering greatly financially. Many are buying homes and some are riding in their carriages and automobiles and have a bank account. The black children are attending school and certainly their future is bright with hope. Industry is showing what can be done for the black as well as the white people of the sugar and cotton lands of Louisiana."

Rev. A. W. Woods, of Pensacola, Fla., writes:

"There is great improvement in the conditions of the colored people on my field. Many are in business and selling goods and cultivating gardens and truck-farms and are quite prosperous. They have good schools, and educated teachers, doctors, lawyers and ministers are becoming numerous amongst us."

Prof. W. J. Eichelberger, of Warren, Ark., writes:

"Our college here, has a large attendance this term, and many are learning trades, and numbers are engaged in making and repairing plows and wagons and building houses, and show much mechanical skill in their work. Improved farm machinery is in evidence amongst us and is greatly facilitating the labors of the planters. We are building up libraries, and nearly every home has some good books in it that are read carefullly and intelligibly. The New South is already here and has come to stay. The colporters of the Tract Society go their rounds and are selling much religious literature in colored homes where heretofore books were seldom seen."

Rev. T. J. Arter, of the United Presbyterian College in Arlington, Ala., says:

"Our school is located in Wilcox Co., Ala., where the colored people outnumber all others. We can scarcely believe what an improvement appears where our students are located as teachers and farmers and mechanics. It shows what educated brains and hands can do. Wilcox County is full of good schools, prosperous colored churches, and few homes are without one or more persons who can read—in fact more

newspapers are taken by the colored people than by any other class here. Several colored colporters have canvassed this county thoroughly, and but few families lack the Holy Scriptures and one or more good volumes of history and theology."

AMONG THE MEXICAN POPULATION OF THE SOUTHWEST

The American Tract Society for the past forty years has sustained colporters amongst the Mexican population of the Southwest. In 1873 Rev. Alexander Sutherland began work as a Missionary Colporter in West Texas and scattered widely the Spanish publications of the Society in the homes and public highways of the wide and diversified region west of the Colorado river. At that time great caravans numbering hundreds of Mexicans, with their rude carts and wagons laden with merchandise, transported goods from Austin, then the end of the railway system nearest the Mexican frontier, into all the Northern States of Mexico. One day a Mexican called at my home and asked for a Bible and any other religious volumes I could supply him and informed me that he had been a soldier of ex-President Juarez of Mexico and had assisted in the overthrow of Maximilian. He especially wanted a Spanish Bible and some helps for its explanation. I showed him a box of Spanish religious books from the Tract House, and asked him to pick out what he thought he wanted. He spent half an hour examining them and decided he wanted the entire box full. He paid for them at trade discount rates and soon transferred his purchase to a cart and started on his way to Mexico to dispose of them. For more than six years he visited me twice a year and bought all the Spanish religious books I had in stock. He caused at one time, a panic when he met face-to-face a Mexican Colonel who had caused some soldiers belonging to his command during the war in Mexico, to be shot. The Colonel took to his cellar and sent a message to the authorities that his life was in danger. Two officers came to my house to enforce the peace, but found only an unarmed man with a box full of Bibles and religious books which he was packing for transportation to Mexico. I told him that he was suspected of being in the city to assassinate the Colonel. "Yes," he said, "a few years ago I intended to kill him, but the good books you gave me have taken all the murder

out of my heart, and now I wish only that he may become a good man and repent of murdering my poor comrades. I leave him to God.'' He was known among his people as Captain Alfonso Diaz and was certainly a man of excellent spirit. He had become quite famous as a preacher and was a power for good amongst his countrymen. No Catholic priest dare attempt to persecute him or interfere with his work. He was connected with the Matamoras Friends Mission but labored mostly in the region of Laredo, Mexico. He was an idealist and lived only to promote education and religion among his countrymen. He was led to Christ by reading a copy of ''Noches con las Romanistas'' or ''Evenings with the Romanists,'' one of the Spanish publications of the Society.

That our holy religion can take such men as this and make out of them devout and humble and forgiving disciples of the Master should awaken hope for Mexico. Through the years the vision of his brown face, lighted up with love and zeal and faith, as he told of his hopes for his country and its people, will remain in our memory, though it may take many years for the seed he so faithfully sowed to become a harvest of souls for the Kingdom of Immanuel.

Rev. A. P. Carrero, a Mexican colporter, has labored for some three years in Texas and circulated many books and tracts amongst the Mexican people. He has had his headquarters at Dallas, Texas, where he has organized a small church of Mexicans under the care of the Presbyterian church there. He travels extensively over the ''Lone Star State'' and faithfully labors for the welfare of his countrymen. There are now many thousands of Mexican Protestants scattered over Texas and along the Mexican Border, and many organized churches and Sunday Schools witnessing for Christ.

IN FOREIGN FIELDS

Foreign cash appropriations to the amount of $3,642.00 were remitted by the American Tract Society to thirty-seven different mission stations during the year ending March 31, 1914.

The grand total of the foreign cash appropriations made since the organization of the Society, and now paid in full, amounts to $793,537.39. During the same period grants of electrotypes have been sent to foreign mission stations amounting in value to $61,177.96.

In response to the appropriations forwarded during the past year, many letters of grateful acknowledgment have been received at the Home Office. Reports of the work accomplished at many of these mission stations have also been received, and some salient extracts from these letters and reports are here presented, showing the progress of the Kingdom in the foreign fields.

FRANCE

An appropriation of $100.00 was sent to the Religious Tract Society of Paris. In acknowledgment of this remittance Rev. C. S. Lacheret, General Agent of the Society wrote:

"I wish to express to you the fervent gratitude and hearty thanks of the Religious Tract Society of Paris for the encouragement and the valued assistance which you have given."

AUSTRIA

To the headquarters of the Austrian Mission of the American Board in Prague, Bohemia, was sent an appropriation, which called forth this acknowledgment from Rev. J. S. Porter, who has long directed the literary work of that mission:

"Your check came to hand recently. We rejoice indeed. Many, many thanks! Our needs are very great. In the year 1915 will be the 500th anniversary of the burning of John Huss at the stake, and we are trying to do all we can for a great religious awakening. We want to bring the Gospel, as far as possible, to every village and hamlet throughout the land by means of a tract or a Bible. To this end we need many, many tracts, for we must use them to this end in every possible way. We wish the American Tract Society could make us a special grant for that purpose. We will try to do all we can, but Aaron

and Hur must stay up our hands. Even the Roman Catholics are planning to celebrate this anniversary of the martyrdom of Huss. We would like to do it in this quiet but really effective manner."

ITALY

An evangelical periodical called *L'Evangelista* is published in Rome by the Italy Mission of the Methodist Episcopal Church. The American Tract Society has given liberal aid to this publication for several years, and sent an appropriation of $100.00 for its assistance during the year just ended.

Another appropriation of $100.00 was sent to the Italian Evangelical Publication Society, also known as the Religious Tract Society for Italy, or more briefly as the Italian Tract Society. The last annual report of this Society states that 492,430 copies of publications were printed, comprising 42 original works, 3 almanacs, 22 reprinted works, 8 translated works and 6 serials. Perhaps the most notable issue of the year was "The History of the Vaudois" by the late Theophile Gay, D.D., a volume which awakened international interest. The Bible Van maintained by the Italian Tract Society has continued its useful ministry. The colporter in charge of this Van sells as a rule, over 1,000 Bible portions in six months; he also disposes of an equal number of evangelical books and tracts, and distributes gratis some thousands of Bible leaflets and cards.

THE BALKAN MISSION

The American Board has long maintained a Mission whose headquarters are located in Samokov, Bulgaria. Until recently this mission was known as the European Turkey Mission, but now a change in name has been effected and it will be hereafter known as the Balkan Mission, as stated in the following communication from Mrs. J. W. Baird, who wrote from Samokov in part as follows:

"On account of political changes you will never again receive a communication from the European Turkey Mission. Instead however of the one Mission, we would now introduce to you the Albanian Mission, the youngest of the wards of the American Board, and also the Balkan Mission, consisting of stations in Bulgaria, Greece and Servia. Conditions for missionary work vary in these three countries. Greece and Servia, having found missionary work already fully established in the

newly annexed territories, we take it for granted, this work will be allowed to continue, especially as efforts are being made to conform to the official languages of those countries. The work in Bulgaria remains on the same basis as heretofore.

"The Albanian Mission, being still in its infancy, will report for itself later on. The American public has already shown its deep interets in this nation, and we hope and pray that this interest may never decrease.

"There is very little evangelical literature in the Servian language. In the near future we may ask your help in printing tracts in that language. There is already considerable evangelical literature in the Greek language, owing to the efforts of the late Dr. Kalopothakes of Athens, and to the Publication Department of the Western Turkey Mission.

"Unusual opportunities for using the printed page have offered themselves during the past two years, and thanks to grants from your Society and other similar organizations, they have been improved. Large editions of eight special tracts were issued. These were distributed among the recruits who were for a time quartered on the premises of the American Board in Samokov, and also among the regular troops.

"During the first Balkan War, in 1912, tracts to the number of 155,527 copies were distributed, also 3133 books. During the second war in 1913, there were circulated 85,673 tracts and 1661 books, making a grand total of 241,200 tracts and 4,795 books. Besides these a great number of Testaments, Bibles and Scripture portions carried their words of comfort to soldiers in camp, in barracks, at the front, in hospitals and even to prisoners of war. Eternity alone will disclose the results of so much good seed sown at a time when hearts were peculiarly susceptible.

"There is at present among the Bulgarian people a willingness to help distribute, as well as to receive tracts. A short time ago a large package was sent to the Orthodox Bishop of New Bulgaria. A young Orthodox military man also requested that a package be sent to him. A lad going home for vacation solicited tracts to distribute in the hospital in his own town, and a priest promised to circulate all that should be sent to him.

"Into many of the pairs of warm socks sent to the front, a missionary slipped tracts. When the weather became warmer, the tracts were more eagerly sought for than the socks.

"In conclusion we would ask a continuation of your prayers and gifts, to enable us to sow beside all waters. The prospect of a speedy harvest is brighter than ever before. Our God is marching on in the Balkan Peninsula. May we all be ready to enter with Him into His Kingdom in this land."

Rev. Robert Thomson is in charge of the publication work of the Balkan Mission. In acknowledgment of the cash appropriation sent by the American Tract Society he wrote:

"In returning the receipt for the $100.00 so kindly contributed by your Society toward our funds, let me thank you very heartily for the aid. We are thankful for your good wishes and above all for your prayers. That is the great thing. The prayers will not remain unanswered."

EGYPT

One of the most active misson stations in Egypt is the American Mission at Cairo, which is maintained by the United Presbyterian Church. To this station a cash appropriation was forwarded, which was acknowledged by Mr. C. S. Bell, the General Treasurer and the Director of the Book Department, as follows:

"I can assure you we appreciate this gift more than words can express, and trust that the reports you may receive of our work from time to time may cause you and your constituency to feel that this designation of funds has been entirely justified.

"You will doubtless be interested to know that this particular gift is being applied to the work of our Arabic Church Weekly, Al Ruda (The True Guide). This paper goes out each week into the hands of 500 persons, and is read by them to hundreds of others in their homes and places of business. They pay a part of the cost, and the Mission pays the remainder. It is toward this Mission share of the cost of production of this paper that your gift will be applied. The subscription list is steadily increasing, and we are expecting to have 1000 subscribers before the end of 1914. We consider this paper one of our strongest agencies in helping on our native evangelical church."

AFRICA

In connection with the Training School of the East Central African Methodist Mission, which is located at Old Umtali, Rhodesia, a Mission Press is maintained. To this point an appropriation of $100.00 was sent, which was acknowledged by Mr. A. L. Buckwalter, Treasurer of the Mission, who sent some sample Sunday School Lesson Sheets in the native dialect, which were printed by the aid of this appropriation.

An appropriation of $100.00 sent to the Presbyterian Mission located at Batanga, West Africa, brought forth the following

response from Albert G. Adams, the Treasurer of the West Africa Mission:

"I have received your draft. Please accept the hearty thanks of the Mission for this generous contribution. This is especially welcome, as it comes at a time when the Mission is in great financial straits. The work has multiplied so fast that our resources have become entirely inadequate. The door of opportunity is wide open. Ten years ago we had in all our schools perhaps 500 scholars. Now we have more than 9,000. Dozens of villages are begging for evangelists and teachers, but our resources are exhausted."

Another cash appropriation was made to the South Africa General Mission of which Dr. Andrew Murray is President. This Mission is represented in America by the American Home Council, of which Mr. William Phillips Hall is President.

Still another appropriation for the work in Africa was made in aid of the publication of a book in the Baluba Lulua dialect which is used in the Belgian Congo. This book was entitled, "Bible Studies," and was prepared by the veteran missionary, Rev. W. W. Morrison.

TURKEY

A special appropriation was sent to the Western Turkey Mission of the American Board, for the publication of some tracts entitled, "Koranic Discussions," by Rev. F. W. MacAllum, D. D. This appropriation was acknowledged by Mr. W. W. Peet, Treasurer of the American Missions in Turkey, in the following words:

"I have received your draft, which you are sending to our Publication Committee to be expended on the publication of tracts under the superintendence of the Rev. F. W.MacAllum. We are exceedingly grateful for this contribution, which will help Dr. MacAllum to bring forth the tracts which he has already prepared, and which are simply waiting now for the funds necessary to pay for the printing."

The following message was received from a missionary of the American Board in Marash, Turkey:

"The Central Turkey Mission in Annual Meeting assembled, wishes to express to the American Tract Society our gratitude for your aid in the Lord's work in this country.

"Especially do we thank you for helping in the work of publishing the Khutbas, or Sermons, for Moslems. We have been able to use many of them and find them very helpful.

"One colporter reports that some Moslems watch for these Sermon tracts with great eagerness, and keep asking if another had not come that they may study it. Indeed, so great is the interest that it has aroused opposition in the form of a tract published by Moslems to show the need men have of Mohammed as the Comforter, of whom it claims Christ spoke to His disciples in His last words to them.

"As education advances, more and more people can be reached by the printed page. These are days of mental and spiritual doubt and unrest brought about largely by the political situation—the coming in of modern civilization with both its light and its evils, and the degree of religious freedom granted since the Consitution was proclaimed in Turkey.

"Because of the scarcity of pastors in our field, because the printed page never tires, but is always at hand to be studied and to tell the Gospel Story, and because in many places where a living worker could not enter, a tract may be secretly studied, we count Christian literature a very necessary helper in the work."

SYRIA

The American Press at Beirut, Syria, is one of the most important agencies for the production and dissemination of Christian literature in the Orient. This Press was established at Malta in 1822, but in 1834 it was moved to Beirut, where it has ever since remained. It works under the auspices of the Presbyterian Board of Foreign Missions, but its usefulness extends to all the various evangelical denominations. Since its establishment this Press has printed the vast number of 1,118,555,784 pages of Bibles, books, tracts, etc. In the last annual report of this Press occurs this statement:

"Again the American Tract Society has made all Bible students and religious leaders deeply indebted to it for making the publication of a Commentary on Isaiah. The printing of this work has just been completed and the volumes are now in binding. This is not the first occasion on which the people of this part of the world have been generously helped by the American Tract Society, and their sincere friendship, shown so practically, is most deeply appreciated."

The last cash appropriation sent to this Press brought forth this acknowledgment from Mr. C. A. Dana, the manager:

"Your splendid gift for the work of our Mission has been most gratefully received. It is with most sincere gratitude that we again have occasion to thank the American Tract Society for its generous help in making possible the production and distribution of religious lit-

erature, and especially at this opportune time when every door is open in Turkey, as it has never been before."

ARABIA

Christian literature is distributed in Arabia by the workers of the Arabian Mission, which is conducted under the leadership of the Reformed Church in America. To this Mission the American Tract Society remitted $100.00 during the past year for the circulation of Christian literature among the Mohammedans. In acknowledgment of this and other appropriations Rev. W. I. Chamberlain, D.D., Secretary of the Board of Foreign Missions of the Reformed Church in America, wrote as follows:

"I am enclosing receipts for the generous appropriations of the American Tract Society toward the literature work of our Missions in Arabia, India and China.

"I am sure our missionaries on the field deeply appreciate these continued gifts of the Tract Society in the maintenance of our work.

"Those of us who have had experience in the mission field know of the great value of the printed word."

PERSIA

For many years the American Tract Society has aided the work in Persia. A recent communication from Rev. Charles C. Sterrett, of the Presbyterian Mission Press in Urumia, tells of the progress of the work as follows:

"We are very grateful for the help you send us. We have done considerable in the way of printing tracts this last year. Some years our work has been almost confined to our regular work—that of printing our monthly paper, the Sunday School lessons and some school books. But this last year we forged ahead, and we are hoping this year will show still more of such work.

"We are planning to print in Azerbaijan Turkish the 'Khutbas' or 'Mosque Sermons' of the Nile Mission Press. A number have been published in Osmanlu Turkish at the Bible House in Constantinople. The first one is ready to go on the press.

"We are also planning to translate into Turkish tracts of Dr. House of India, for Mohammedans. These are clear, simple statements of our doctrines and beliefs and will be very useful.

"We hope to translate another book, such as 'Sweet First Fruits,' into Syriac for the benefit of our Syrian Church, that our people may be well posted and informed on Moslem controversy, and thus prepared for Moslem work. Our theological students are having very thorough instruction along that line."

LAOS

The Laos Mission, whose headquarters are at Chiengmai in North Siam, reports an addition to its Press Building, which was dedicated with appropriate ceremonies during the past year. Rev. Dr. D. G. Collins, who has been Press Manager since the Press was first established in 1892, has made this statement:

"The first press building was a small affair, being but 16 by 20 feet. Four times since that the plant has been enlarged. The old building, as it now stands, is 30 by 64 feet, built of teak, one story in height. The new building adjoins the old, and is 40 by 60 feet, two and one-half stories high, built of brick. On the ground floor of the new building will be all the presses and heavy machinery; the second floor will be given to typesetting, while the old building will be used as bindery and storeroom.

"Almost from the starting of the plant we have done a great deal of work for the American Bible Society and the Siamese Government, besides Mission work. For ten or twelve years the press has been more than self-supporting. The new building has been paid for wholly from press receipts. A piece of land adjoining on the north side, consisting of about one acre and a half, has been bought and paid for. We now believe that we have all the buildings and land needed for years to come. Another cylinder press with other supplies have been ordered to equip the new building.

"The past has been the banner year as to the number of portions of scripture and tracts sent out and put into the hands of the people. Indeed, it is stated that for the first time in the history of the Chiengmai Press books are being called for faster than they can be printed."

Dr. Collins acknowledged the last remittance from the American Tract Society as follows:

"Your draft was received. In the name of the Mission and as Press Manager, I wish to thank you for it. For several years I have been supplying the Mission free of cost with all of our tracts that it has been possible to use. Thousands of the same have gone out during the past year. Our work in Laos moves along very nicely. Here in Chiengmai Station we hear of new converts coming in almost every day."

BURMAH.

Great interest has been awakened in the work in Burmah through the celebration of the recent Judson Centennial. The Mission Press at Rangoon, Burmah, was established in 1816 and does a large and effective work. An appropriation was made to

this Press during the past year, which brought the following acknowledgment from Mr. Ernest S. Butler, Treasurer of the American Baptist Foreign Mission Society:

"We are in receipt of check for $100.00 from the American Tract Society for the work in Burmah. We thank you most cordially for this splendid gift, which bespeaks the interest and confidence you have in the work of this Society, and particularly the splendid work which is being done in Burmah."

INDIA.

THE BOMBAY TRACT AND BOOK SOCIETY.

An appropriation was sent to this Society during the past year, which brought forth this response from Rev. James Smith, its Secretary:

"We have received and thank you for your donation of $100.00, and with you, wish it were five times as much. Our committee makes no secret of the fact, that had I not come out from home at their call, they would have been in desperate straits. Things are improving with us, but it will take time and money to make up for past losses. We therefore hope our friends will not desert us during our re-organization."

ORISSA.

A Mission Press was established at Cuttack, Orissa, India, in the year 1838. A few months ago Rev. Alexander H. Young, Secretary of the Orissa Missionary Conference, sent this communication to the Secretary of the American Tract Society:

"I am glad to have again the opportunity of conveying the cordial thanks of our Conference for the kindness of your Society in sending us a grant of fifty dollars to help us to carry on our tract work.

"As to the effect on the minds of the people produced by the reading of our tracts and gospels, I can add my own personal testimony, begotten of experience in working among the people, to that of our Indian preachers. In recent years great changes have taken place in the attitude and behavior of the people when we preach to them the gospel of our salvation. A wonderful leavening process is going on, which may well result in all parts of India in mass movements toward Christianity, such as are now going on in several parts of India among the downtrodden and oppressed and in which tens of thousands have professed Christianity.

"It is a great satisfaction and pleasure to know that your Society is deeply interested in our work, as evidenced by the many years during which you have regularly sent us annual grants to help us carry

on our very important work of disseminating the knowledge of the gospel by means of the printed page."

Rev. R. J. Grundy, Superintendent of the Orissa Mission Press reports:

"The past year has been full of work, and we are thankful to God for the health and strength that have enabled us to keep at it. We now have our new rooms occupied, and our new demy machine running, thus relieving the congestion that we had been experiencing for some time. Again we have had the joy of contributing to the general funds of the Society, and in this way helping to send the message of the Cross to those who know it not."

NORTH INDIA CHRISTIAN TRACT AND BOOK SOCIETY.

The North India Tract and Book Society is responsible for supplying Christian literature in the United Provinces, Central Provinces, Rajputana and Central India. This includes an area of about 400,000 square miles inhabited by a population of nearly 78,000,000 souls, of whom only about 200,000 are Christians. Last year this Society elected Mr. N. K. Mukerji as Secretary, to whose efficient service Rev. J. J. Lucas, D.D., formerly Honorary Secretary, pays tribute in the following words addressed to the Secretary of the American Tract Society:

"We are all rejoicing at having secured the services of Mr. Mukerji; his first year as full Secretary showing a record of growth in every way most encouraging. Year by year valuable books are being added to the list of our vernacular publications; this year three Commentaries in Hindu were published by the Society. Last year the Society gave away to the missionaries and Christian workers nearly 400,000 copies of two and four page tracts in Hindu. The only limit to circulation of these small tracts is the lack of funds. We hope to run the circulation of these two and four page tracts up to a million copies a year. You have helped us from the very beginning, and we turn to you in the hope of yet enlarged help."

Mr. Mukerji writes:

"I have pleasure in acknowledging receipt of your letter enclosing a draft as a donation from the American Tract Society. Will you kindly convey our grateful thanks to your Society for this help. Our work is growing and so also are our needs. Unless we get more financial help, it will not be possible to push the publication and sale of Christian literature, for which there is unique opportunity at present. The Hindus, Aryas, and other sects are flooding the country with their

literature. Will you kindly impress on the American churches the urgency of the matter and ask for liberal help?''

The annual report of this Society, whose headquarters are at Allahabad, shows eleven new publications for the year. The total circulation amounted to 731,463 copies.

LUDHIANA.

An important publication work is done by the Punjab Mission of the Presbyterian Church at its station in Ludhiana. A yearly remittance is sent by the American Tract Society to this point, and an account of the disposition of a recent appropriation is given in the following letter from Rev. E. M. Wherry, D. D., Chairman of the Publishing Committee.

''I am sending you samples of the books and tracts published last year at your expense. There were eight tracts, entitled, 'Entering the Harbor,' 'Knowing God, 'What it is to be Saved,' 'What it is to Believe on Christ,' Good News for You,' Reconciliation with God,' 'Conscience,' and 'Only Believe'. Of each of the first seven tracts 5,000 copies were published. Of the last, 10,000 copies were published, making 45,000 copies in all. These tracts are supplied to missionaries for free distribution. Question Books on each of the Four Gospels and on Acts were prepared by Rev. E. D. Newton in the Punjabi language and the Gurmukhi character. They will also be published in Persian and Roman Urdu. The questions are not answered, but the verse or passage of Scripture is given in which the answer may be found. Just now the illiterate low caste people are being baptized by the thousands, and these must be taught in the Scriptures. Their teachers often have very limited attainments; these booklets enable the teachers to ask questions and also to find the answers, and will do a splendid work for the Indian Church.''

MADURA AND MADRAS.

A remittance of $100.00 was sent for the publication work of the Madura Mission, which maintains a Press at Pasumalai. This was duly acknowledged by the Mission Treasurer, Mr. W. W. Wallace.

In Madras are located the headquarters of the Christian literature Society for India. Rev. A. C. Clayton of the Wesleyan Mission, is Secretary of the Tamil Publication Committee of the Christian Literature Society, and gives a great deal of time to the preparation of books and tract in the Tamil language. He writes:

REV. A. C. CLAYTON REVISING PROOFS OF THE TAMIL BIBLE DICTIONARY.

"I am once more in full work at the Tamil Bible Dictionary. I have the whole of the Part III. ready all but a few articles, and expect to send it to press in July. Part IV. is also partly ready and if my health holds good, I ought to be able to tell you by the end of the year, that that Part is approaching completion. It is most interesting work, and there has been much pleasant appreciation of Parts I and II, which have already been published. Evidently the book is serving a good purpose, and is helping men and women. I have been working at this Dictionary for about five years.

"Of course there is other work besides this to be done. We are putting through the press just now a capital manual of Christian Evidences. It was written a few years ago in Telugu by W. Howard Campbell, one of the ablest Telugu scholars whom the London Missionary Society ever sent out, and so is not Western in its point of view, but Eastern. We know of one thoughtful Telugu man who has been converted to Christianity by it, and I have hopes that in Tamil it will be a call to Christ for many readers.

"Just now I am having three tracts published on Conversion, Salvation and Communion with God. These are intended especially for Christians and Bible Students. Such tracts are needed greatly, and we ought to have more of them.

"We are working for the spread of light, of truth, and of the coming of God's Kingdom into hearts that will not hear, but will read."

"I am glad to believe that the missionaries are more keenly alive to the power of the printed page than they were some years ago. A missionary at Conjeveram, one of the most famous Hindu shrines in South India, told me the other day that he uses about 100,000 tracts, some written by me, and some by himself or others, at the annual Vaishnava festival. He is a shrewd Scotchman with a long missionary experience. Ziegenbalg and Carey and Judson all believed in the missionary value of books and tracts. And the more fully we carry out their conviction in our present day work, the better for the work."

The American Tract Society for many years has aided in the support of Mr. Clayton in his literary labors. It has also sent regular appropriations to the Christian Literature Society, of which Mr. Joseph Passmore is Secretary. The last annual report of this Society states that 191 new publications were issued during the year. The total number of different publication issued in twenty-two distinct languages amounted to 5,149. Of these publications the Society has printed and circulated 49,156,966 copies.

AT NELLORE AMONG THE TELUGUS.

The Telugu population in South India number more than 20,000,000 souls. One of the important centers for the prosecution of missionary work among the Telugus is the city of Nellore, the capital of a district in Madras, British India. Here are located several evangelical missions, among which is that of the American Baptist Foreign Mission Society.

This last named mission maintains a Christian Press at its station, which has long been aided by foreign cash appropriations. During the year just ended an appropriation of $100.00 was forwarded to this point, making a total of $9,091.00, which has been remitted by the American Tract Society for the production of Christian literature in the Telugu language.

Rev. D. Downie, D.D., Treasurer of the Mission, recently sent a photograph of the members of the Mission Conference at Nellore, a reproduction of which appears in this Report. It is at his suggestion that to this picture has been given the appropriate title, "Tract Distributers in Telugu Land."

TRACT DISTRIBUTERS IN TELUGU LAND, INDIA.

GUNTUR.

A large and flourishing mission is maintained by the General Synod of the Evangelical Lutheran Church in Guntur, India. Many branches of work are carried on by the nearly two score Missionaries connected with the mission. Special attention is being paid to evangelistic, educational, medical, zenana and literary work.

The publication work of this mission has long been aided by cash appropriations from the American Tract Society. The results of the year's work in this branch of service is summed up by Rev. J. Aberly, D.D., who writes:

"During the year the Kraistava Bodhini in Telugu and the Gospel Witness in English, both monthly publications, have been edited as during the previous year. Besides this, a system of Homiletics, adapted to India, has been almost completed and is soon to be printed. A great deal of preliminary work has been done on a Telugu Bible Dictionary. It is to be the work of a committee of representatives from all Telugu missions, under the direction of the Christian Literature Society for

India. It has now progressed so far that assignments of subjects have been made and articles are being prepared. In all this work special mention must be made of the work of Mr. P. Philip Leisenring, who has done not only his regular work, but also the greater part of the routine work in preparing the Index for the Bible Dictionary. Without his help it is but fair to say I could not have undertaken this work."

ARCOT AND RAJAHMUNDRY.

An appropriation of $100.00 was forwarded to the Arcot Mission, founded by Jacob Chamberlain, and now being carried forward most successfully by his successors.

An appropriation was also sent to the Rajahmundry Mission, which is maintained by the Lutheran General Council.

CHINA

Cash appropriations were sent to seven important centers of Christian publication work in China during the past year. The grand total of the remittances that have been sent by the American Tract Society to China is about $125,000.00.

SOUTH FUHKIEN RELIGIOUS TRACT SOCIETY.

This Society, located at Amoy, reports six new publications for the year. The total circulation was 142,354 copies, an increase of 22,003 over last year. Mr. Walter Milward, Honorary Secretary and Treasurer, wrote:

"We have received your kind grant in aid of our tract work. Our Committee wish me to express to you their heartiest thanks for your generous help in this matter. The sale of books and tracts continues to increase, and there is good prospect of a larger output than ever this year, in spite of political unrest which prevails in the country."

CANTON.

For many years an annual appropriation has been sent for the publication work of the Presbyterian Mission in Canton. How the aid thus given is appreciated is indicated in a letter from Rev. J. W. Creighton of the Yeung Kong Station, who writes, via Canton, as follows:

"It has been suggested that we should make known our thanks for the annual grant for tracts that has come to us for some time from the American Tract Society. The fact that thanks have never been expressed is not because of any lack of appreciation of the value of tracts or of the aid to the work that comes from this money that you

have sent us. We are all of the opinion that the printed page has a tremendous influence in China. In fact it is my own opinion that nowhere alse in the whole world does it have the influence that it has here in China.

"Please accept, then, our grateful thanks and appreciaton for this ever recurring gift."

THE CHINESE TRACT SOCIETY.

The headquarters of the Chinese Tract Society are at Shanghai. An appropriation of $267.00 was sent to this point. How greatly help is needed by this Society, now in its thirty-fifth year, is shown in the following letter from Rev. A. P. Parker, D.D., its Vice-President:

"We are exceedingly grateful to the American Tract Society for its financial aid given to the Chinese Tract Society for so many years. That this aid has not been given in vain may be seen by the statement contained in the annual report of the work done by this Society during the past year.

"At a recent meeting of our Board of Directors when the financial condition of our Society was carefully gone into, I was asked to write to you on behalf of the Society and lay the present need of funds before you. In so doing may I remind you that the Chinese Tract Society is largely supported by American missionaries, many of the chief purchasers and distributers of the Society's literature are American, and some of our best books and tracts are the production or the translations of American missionaries.

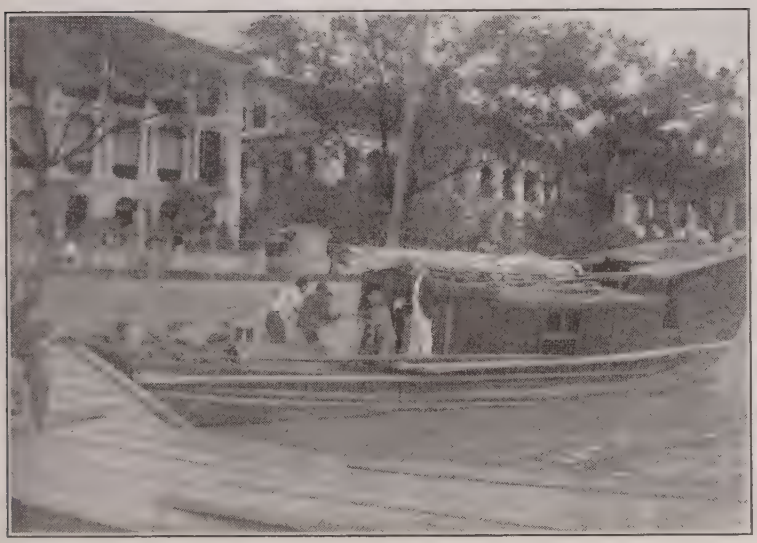
"We make a special and urgent appeal because our stock of books is very low, and we shall be obliged to reprint a number of standard works, which cost a good deal of money, and also to issue new books and tracts which are so much needed at this critical time in the history of this country.

"No doubt you have many calls upon your funds, but I feel sure that in no part of the world is the need greater for help than it is just now in China.

"The opportunities for the distribution of Christian literature are greater at the present than they have ever been before, and a little help now will count for a great deal in the evangelization of the world."

NORTH FUHKIEN RELIGIOUS TRACT SOCLETY.

The headquarters of the North Fuhkien Religious Tract Society are in Foochow. Here are maintained reading rooms for Chinese readers, which are well patronized by both Christian and non-Christian attendants. The Society publishes Christian



LOADING A HOUSEBOAT AT HANKOW, CHINA, WITH CHRISTIAN LITERATURE FOR THE FAR INTERIOR.

literature in Wenli, Mandarin, Foochow Colloquial and Foochow Romanized. A cash appropriation was sent to this point during the past year, which was gratefully acknowledged by Rev. William Muller, Secretary of the Society.

CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

This Society was founded at Hankow in the year 1876 under the leadership of the late Dr. Griffith John. Many of the Missions working in Central China are represented on the Board of Directors, and the Society provides all missions with Christian literature in Chinese. Its Union Hymnal is very generally used in public worship; the preachers of all missions read its commentaries and other Christian books, and its educational works are extensively used in Christian schools. It has circulated 30,000,000 copies of religious publications up to date. Its last annual report says:

"The advantage of publishing Christian Literature among the Chinese has been again manifested during this the second year of the Republic of China. There has been a great demand for Christian books

and tracts among all classes of the people during this period of reform and change. The adoption of the new form of government has led to the giving up of much public idolatrous worship by the officials, and the people in many instances, following the lead of their officials, have given up the customary worship of idols on the 1st and 15th days of the month, without however putting another worship in place of the discarded one.

"This, and other conditions, gives a unique opportunity for Christianity in China at the present time, and shows the need for the supply of new, and up-to-date literature to meet the wants of the people, and to lead those who are casting off the old, to appreciate the claims of Christianity, and put their trust in Jesus Christ, the only Saviour of the world."

An appropriation of $100.00 was sent to the Central China Religious Tract Society, to aid it in spreading the Gospel light which is so sorely needed.

NORTH CHINA TRACT SOCIETY.

The offices of the North China Tract Society are located at Tientsin. In its last Annual Report Rev. C. H. Fenn, D.D., the Secretary, refers to the marvelous changes which have recently taken place in China in the following words:

"It would be difficult to say which of the last two years has exhibited the greater measure of change in the conditions under which this Society, as well as all other missionary agencies has done its work. The previous year was a year of sudden revolution; the past has been one of rapid revolution. The anticipated enlargement of missionary opportunity has been more than realized; the response to faith-filled effort to meet that opportunity has been more than encouraging. The old walls of partition between East and West have been broken down; the old gulf between heathen and Christian has been bridged. The leaven of Christianity has been justly held responsible for the revolution, and Christian leaders have been exalted to places of honor in the Government. Governors, Senators, Representatives, Members of Cabinet and many others own their allegiance to the Prince of Peace, while the President of the Nation opens his doors, his hands, and his lips in cordial greeting to the representatives of the Young Men's Christian Association, the Medical Missionary Association and the Edinburgh Conference Continuation Committee, and wishes them success in their beneficient labors.

"At the beginning of the second year of the Republic, the spacious grounds of the Temple of Heaven are thrown open to the public, the open altar itself, where the 'Son of Heaven', once each year as High Priest for the people, had sacrificed to Shang Di, and the covered tem-

ple where he had implored a prosperous year, are turned over, by the Ministry of the Interior to the Christian Church, whose preachers and colporters, for many days, in that sacred place, proclaim jubilantly to the people the God whom their emperor had ignorantly worshipped, and distribute portions of Scripture and selected tracts by the thousand to eager purchasers. Few more profoundly impressive events have taken place in all these days of transformation.

"We have emphasized for us, with far more than doubled force this year, the need so often brought to the attention of the constituency of the Society, for the production of a new literature to meet the new conditions. The word of man, even that which explains the Word of God, is not like that Word itself in never passing away; and it is most certain that half of our Society's list could be replaced with 'Tracts for the Times' with great satisfaction to the public, with no serious regret to the authors of the old, and with manifold effectiveness for the purposes for which our literature is produced. Classics we have, twenty, even fifty years old, for which there will never cease to be a demand; but we shall never accomplish the full purpose of our existence until we succeed in securing the steady production by Chinese and foreigner of a modern literature which will measurably keep pace with the output of a multitude of secular presses scattered all over this land and Japan.

"May the day soon come when the leadership in this vital activity shall be taken by Chinese Christian scholars; but meanwhile they must be spurred to this activity by the enthusiastic,—if less elegant, efforts of their foreign brethren and sisters. It is a time of intense living; may it be a time of more extensive expression. Most assuredly has the Society come to the Republic,—and the Republic to the Society,—for such a time as this."

The North China Tract Society reports more than 205,000 copies of books and tracts printed during the year. The most striking new book issued was entitled, "The Christian and Mihist Conceptions of Love."

An appropriation of $100.00 was sent in aid of the work of the North China Tract Society. In acknowledging this gift, Mr. Carl A. Felt, Treasurer of the Society, wrote:

"It again becomes my pleasure to thank the American Tract Society for its annual gift. We have heard of your efforts to increase the funds of the Society, and do sincerely hope you may succeed. The needs are so many and so pressing and are so capable of bearing fruit just now that our anxiety for immediate advance is very great."

WEST CHINA RELIGIOUS TRACT SOCIETY.

The headquarters of the West China Religious Tract Society are at Chungking. The officers of the society have sent forth an encouraging report of the past year's work, and among other things they say:

"Opportunities of scattering tracts and of reaching the people were never so numerous as now, and we pray that the seed sown in the past year may spring up unto eternal life in many hearts in West China. May we grow strong in purpose and desire, and with unwearied heart and hand seek to touch the multitudes having no hope and without God in the world.

"During the year the stock of the society was moved into the new building. The depot is large and airy, and should greatly facilitate the work.

"A new departure has been decided upon. It was agreed that a standing Committee of Chinese should be formed for the examination and production of tracts, and that the said committee should be available for consultation on any matter brought before it by the Executive Committee. It has also been decided that a condensed Annual Report be put in Chinese, with a list of Chinese donors included and that it should also be bound up with the foreign report.

"In spite of political disturbance and the difficulties of transportation, the circulation has mounted up to over a million, being 1,181,085 copies. This is very cheering and we trust each of these leaflets and books may give a message of life.

"Dr. Lewis' Catechism with text helps, prepared by Mr. Mortimer last year, has this year been put into circulation. Mr. Grainger's Pilgrim's Progress, with colored illustrations, has been on sale for the first time.

"Mr. Mason's sermons, 'The Way of Salvation,' has been published. The Executive Committee are receiving from the same pen some 'Peace Publications.' Mr. Mason has also been asked to write an anti-cigarette tract, which may be used as a poster.

"Five booklets by Mr. Vale have been accepted for publication--'Men Who Could Not Be Bought,' 'Honesty,' 'Extravagance,' 'Liberty' and 'Temperance.'

"We are also publishing another booklet, 'But the Tongue Can No Man Tame.'

"We have recently made three grants of literature to three reading rooms, one opened by Chinese brethren on the river side of Chungking, one to the Friend's Institute and one to the Church Missionary Mission.

"We would again thank the American Tract Society for their grant

THE OFFICE STAFF OF THE KOREAN RELIGIOUS TRACT SOCIETY.

of $100. To make this gift go farther, we have reduced the size of the grants that were formerly given, and so have been able to issue more."

Rev. A. Andrew Broomhall, Honorary Treasurer of the West China Religious Tract Society, has written from Chungking to this effect:

"I would thank you very sincerely for the cash appropriation granted by the American Tract Society. We have at our last Executive Committee meeting passed some new tracts that we hoped to include in the grants made with your money.

"As we have been able to secure a secretary, we are looking to extend our work, which, of course, means increasing need of support.

"We have less help from the home countries than some of the other missionary societies in China, but receive more donations on the field, as a glance at our reports will show. I think you will agree that this latter is a very healthy sign, and our own efforts are, we think, an argument for further help from the home lands."

KOREA.

The chief agency for the production of Christian literature in Korea is the Korean Religious Tract Society, of which Rev. Horace G. Underwood, D.D., LL.D., is President and Mr. Gerald Bonwick, Manager. For some years the American Tract Society has aided in the financial support of the Manager and last year remitted $325.00 for this purpose. The last Annual Report of the Korean Religious Tract Society is full of encouraging items, and the general situation is summed up in these words:

"The Korean Religious Tract Society has now become indispensable to the missionary enterprises of Korea; considerable pains have been taken to meet the more urgent of the many calls for Christian literature, and our circulations have risen in proportion to the extent to which our publications have become better known. Much greater demands are being made upon us and a number of manuscripts are in our hands awaiting publication. Reprints are being called for more frequently and, as education is being earnestly fostered now by Government authorities and missionary effort alike, the reading requirements of the Korean people must necessarily increase considerably year by year."

Last year was the record year for this Korean Society, substantial increases being manifest in all departments of the work. The ordinary circulation of books and tracts topped the one million mark for the first time, the total being 1,074,341 copies.

JAPAN

The Japan Book and Tract Society has its headquarters in Tokio and represents the American Tract Society in the great Island Empire of Japan. It publishes annually about 10,000,000 pages of Christian literature in the Japanese language. Mr. George Braithwaite is the Agent of the Society and reports a prosperous year. He states that there have been wonderful opportunities for gospel work among the thousands of visitors who have come from all parts of the Empire to the Industrial Exhibition in Tokio, very few of whom ever heard anything of God's redeeming love. "How good it is to place even a small tract in the hands of each of these!" writes Mr. Braithwaite.

PHILIPPINE ISLANDS

In the Philippine Islands the work of producing and circulating Christian literature in the native dialects is carried on by the Evangelical Union. The last remittance sent was acknowledged on behalf of the Publication Committee of the Union by Rev. George William Wright, as follows:

"Your favor enclosing $100.00 for the use of the Publication Committee of our Evangelical Union is received and very greatly appreciated. Will you please thank the American Tract Society most cordially for its continued and generous interest in our work."

FOREIGN CASH APPROPRIATIONS

APPORTIONMENT FOR YEAR ENDING MARCH 31, 1914.

EUROPE	
France, Paris, Religious Tract Society	$100.00
Austria, Prague, Austrian Mission, A. B. C. F. M.	50.00
Italy, Florence, Italian Evangelical Publication Society	100.00
Italy, Rome, Publication of L'Evangelista	100.00
Bulgaria, Samakov, A. B. C. F. M.	100.00
AFRICA	
Egypt, Cairo, Mission of the United Presbyterian Church	50.00
East Central Africa Methodist Mission	100.00
West Africa, Batanga, Presbyterian Mission	100.00
South Africa General Mission	100.00
Belgium Congo, Mission of Presbyterian Church in the United States	250.00
ASIA	
Turkey, Western Turkey Mission, A. B. C. F. M.	100.00
Syria, Beirut, American Mission of Presbyterian Church, U. S. A.	50.00
Arabian Mission of the Reformed Church in America	100.00
Persia, Urumia, American Presbyterian Mission	50.00
North Siam, Laos, Chiang Mai, Presbyterian Mission Press	50.00
Burmah, American Baptist Foreign Mission Society	100.00
India, Bombay, Bombay Tract and Book Society	100.00
" Cuttack, Orissa, Free-Will Baptist Mission	50.00
" Allahabad, North India Christian Tract and Book Society	100.00
" Ludhiana, Presbyterian Mission, U. S. A.	100.00
" Pasumalai, Madura Mission of the A. B. C. F. M.	100.00
" Madras, Wesleyan Mission	50.00
" Madras, Christian Literature Society	100.00
" Nellore, American Baptist Missionary Union	100.00
" Guntur, Mission of the Lutheran General Synod	50.00
" Rajahmundry Mission of the Lutheran General Council	50.00
" Arcot Mission of the Reformed Church in U. S. A.	100.00
China, Amoy, South Fuhkien Religious Tract Society	50.00
" Canton, Presbyterian Mission of the U. S. A.	100.00
" Shanghai, Chinese Religious Tract Society	267.00
" Foochow, North Fuhkien Religious Tract Society	50.00
" Hankow, Central Religious Tract Society	100.00
" Tien Tsin, North China Tract Society	100.00
" Chungking, West China Religious Tract Society	50.00
Korea, Seoul, Korean Religious Tract Society	325.00
Japan, Tokio, Japan Book and Tract Society	100.00
Philippines, Manila, Publication Committee of Evangelical Union	100.00
Total	$3,642.00

TOTAL FOREIGN CASH APPROPRIATIONS

The following list includes all the cash appropriations made by the American Tract Society for the production and circulation of Christian literature at mission stations in foreign lands and among the Indians on the American continent, from the beginning of the Society's existence up to April 1, 1914. These have all been paid in full.

American Indians	$ 4,322.13
Canada, Chippewa Indians	550.00
Mexico	1,149.50
South America	1,571.00
Spain and Portugal	4,268.66
France, Amer. Bap. Mis. Union	2,300.00
" French Evangelization	200.00
" Paris Religious Tract Society, etc.	20,720.00
" Lyons and Toulouse	6,800.00
" Grand Ligne Mission	150.00
Belgium	4,350.00
Holland	300.00
Germany	35,089.09
Hungary	2,100.00
Denmark	1,400.00
Sweden	6,850.00
Russia	25,000.00
Poland	700.00
Austria, Bohemia	7,204.50
Switzerland, Basle and Geneva	5,575.00
Italy	16,980.00
Greece	25,315.00
Turkey	93,860.48
Syria	24,600.00
Persia	11,225.00
The Arabian Mission	725.00
India, Mahratta	18,708.00
" Ballatoon	1,600.00
" Sholapoor	165.00
" Ceylon	36,050.00
" Madura	17,210.00
" Arcot Mission	8,400.00
" Lohardagga	2,383.66
" Madras and Rajahmundry	26,000.00
" Telugus, Bapt. Nellore	9,091.00
" " Lutheran	5,380.00
" Orissa	16,490.00
" Mednapur	294.00
" Satara	100.00
" Women's Union Miss. Soc., Zenana Work	100.00
" Bombay Tract and Book Society	1,725.00
" Calcutta	800.00
" Northern India	70,693.00
" Assam	5,000.00
Burmah, Karens	39,775.00
Siam and Laos	23,125.00
Korea, Seoul	4,650.00
China, A. B. M. U. Hong Kong	3,600.00
" A. B. M. U. Mingpo Hangchow	3,000.00
" A. B. C. F. M.	40,699.41
" Pres. Board Canton	22,550.00
" Shanghai Chinese Religious Tract Society	15,304.54
" Southern Methodist Mission	1,000.00
China, Soochow	100.00
" Society for Diffusion of Chr. and Gen'l Knowledge Among Chinese, Shanghai	950.00
" North Fuhkien Religious Tract Soc'y, Foochow	1,775.00
" Women's Union Mission, Foochow	1,350.00
" North China Tract Soc'y	9,350.00
" South Baptist Convention, Canton	6,150.00
" Canton Book-lend Soc.	750.00
" Southern Presb. Board	1,145.00
" South Fuhkien Religious Tract Society, Amoy	3,550.00
" American Bapt. Board	1,600.00
" United Presb. Board.	800.00
" Prot. Episcopal Church	6,500.00
" Kew Kiang	400.00
" Hainan Island	565.51
" Shanghai, Christian Vernacular Society	300.00
" Shanghai, Com. of Annotated Bible	1,750.00
" Chungking, West China Religious Tract So'y	1,025.00
" Church Miss. Society Foochow	200.00
" Central China Religious Tract Soc'y	2,200.00
Japan, A. B. C. F. M.	2,110.01
" Presbyterian Board	708.73
" Book and Tract Soc'y	21,600.00
" Reformed Board	1,015.57
" Episcopal Board	200.00
Java, Borneo and Malacca	800.00
Philippines, Manila, Evang. Pub. Committee	1,500.00
Africa, Egypt, United Presb. Board	3,169.32
" Congo Mission, Presb. Church	816.58
" East Central Methodist Mission	700.00
" Zulus	2,979.63
" Female Tract Society	1,000.00
" West Africa Pres. Bd.	6,395.18
" " Africa Prot. Epis.	1,400.00
" " Afrcia Liberia	25.00
" " Africa Mendi Mission	100.00
" South Africa General Mission	200.00
Pacific Islands	31,176.00
	$793,537.39

PUBLICATIONS IN FOREIGN LANGUAGES FOR HOME AND FOREIGN MISSIONS.

The whole number of publications issued with the aid of the cash appropriations which have been made by the American Tract Society to Foreign Mission Stations is 5,629. The Society and the institutions it thus aids have issued publications in **one hundred and seventy-five** languages, dialects or characters, which are grouped according to continental divisions in the following list:

American Indian:—Abernaquis, Cherokee, Choctaw, Creek, Dakota (Sioux), Delaware, Iowa, (Oetoe), Kansas, Maia, Mohawk, Nez Percés, Ojibwa, Osage, Ottaway, Pawnee, Putawotimie, Seneca, Wea and Shawanoe.

European: Bohemian (Czech), Bulgarian, Croatian, Danish (Norwegian), Dorpat, Estonian, Dutch, English, Esquimaux, Finnish, Flemish, French, German, Greco Turkish, Greek (Modern), Hebrew-German, Hebrew Spanish, Hungarian (Magyar), Irish, Italian, Judeo-Polish, Lappish, Latin, Letinese, Lettish, Lithuanian, Low Breton, Lower Lausitz, Moravian, Nether Wendish, Polish, Portuguese, Rival Estonian, Romanese, Russ, Russian, Ruthenian, Servian, Slavonian, Slovenian, Sorbian, Spanish, Swedish-Polish, Upper Lausitz, Upper Wendish, Vandalian, Wallachian and Welsh.

Asiatic: Arabic, Armenian, Armeno-Koordish, Armeno-Turkish, Assamese, Badaga, Bengali, Bhai Karen, Burman, Canarese, Cantonese, Colloquial, Cashmire, Chinese, Cingalese, Foochow Colloquial, Gondi, Goojuratee, Greco-Koordish, Hainanese, Hebrew, Hindi (Dev. Nagare), Hinhi-Kaithi, Hindostani (Urdu), Japanese, Karen, Kemmee, Khond, Koorish, Korean, Kosari, Kyen, Laos, Mahratta, Malay, Malayalim, Mandarin, Marathi-Modhi, Mikir, Mongolian, Naga, Nestorian, Oriya, Orundoi, Panjabi (Gurmukhi), Peguan, Persian, Persian-Urdu, Pushto, Red Karen, Romanized Hainanese, Salong, Sgau Karen, Shan, Shanghai Colloquial, Sho Karen, Siamese, Singpho, Syriac, Tai (Khamti), Tamil Tartar-Turkish, Turkish, Telugu, Thibetan, Tulu, Turkish, Urdu Negri, Urdu Roman, and Wenli.

African: Bakali, Bassa, Benga, Bulu, Buluba-Lulua, Dikele, Fan, Ga, Grebo, Isubu, Kaffir, Ki-nyka, Mpongwe, Negro-English, Negro German (Creole), Ogowe, Otji, Pangwe, Serolong, Sesuto, Slave, Temne, Umbundu, Wanika, and Zulu.

Islands of the Sea: Celebes (Bugis), Dyak, Feejee Tonga, Gilbert Islands, Greenlandish, Hawaiian, Icelandic, Indo-Portuguese, Javanese, Kusai (Caroline Islands), Marquesas, Marshall Islands (Ebon), Mortlock Islands, Ponape, and Tahitian.

It is respectfully and earnestly requested of the missionaries to whom grants are sent, that at each station there be a **correspondent of this Society**, designated by the local Union Examining Committee, who in their behalf shall annually report the new **publications** issued which accord with the Society's principles, for approval by the Publishing Committee; the **list of the issues** for the year then closing, carefully mentioning the language of each and stating **which are new**, and which reprints; the **amount expended** in issuing such publications, and the amount in **hand** unexpended, as a guide in our future appropriations.

NEW LIFE DIRECTORS AND MEMBERS

LIFE DIRECTORS CONSTITUTED DURING THE YEAR FROM APRIL 1, 1913, TO APRIL 1, 1914.

Moen, Rev. P. E., Howard, South Dakota.
Sterrett, Rev. Charles C., Urumia, Persia.
Zahn, Mr. Fred, Godfrey, Illinois.

NEW LIFE MEMBERS CONSTITUTED DURING THE YEAR, FROM APRIL 1, 1913, TO APRIL 1, 1914.

Diefendorf, J. E., Mt. Vernon, N. Y.
Dilworth, Mrs. George W., Pittsburgh, Pennsylvania.
Fitzgerald, Jr., A. Boylan, Dover, N. J.
Goebelt, Miss Kate, Dubuque, Iowa.
Hagen, Mrs. Marion B., New York, N. Y.
Harwood, Miss Mary F., Upland, California.
Howe, Miss Emma A., Windsor, Missouri.
Hunt, Mr. J. C., Wichita Falls, Texas.
Jacobson, Rev. S. L., Beresford, South Dakota.
Lewis, M. D., D. R., Whitestone, N. Y.
Murray, Miss Alma V., Yonkers, N. Y.
Murray, Bronson, Yonkers, N. Y.
Quimby, Eunice W., Somersworth, N. H.
Russel, Mr. J., Sr., Ashland, Kentucky.
Todd, Mr. Thomas, Concord, Massachusetts.
Turner, Grace Beardsley, Oswego, N. Y.

TREASURER'S REPORT

CASH RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDING MARCH 31, 1914.

Receipts

Donations (including $11,519.97 for special objects)	$ 52,807.98	
Legacies	5,869.47	
Income from Invested Funds	6,290.65	
Sales of Publications (including $20,215.08 Colporters' Sales)	65,611.04	
Advertising	1,844.02	
Ordinary Receipts		$132,423.16
Donations subject to Life Annuities		1,600.00
Legacies for Permanent Investment		53,633.09
Temporary Investment withdrawn for expenditure		5,267.00
		$192,923.25
Building Receipts:		
Rents from Tenants	$133,251.25	
Rent for Space occupied by the Society	3,250.00	
Temporary Loans	7,651.28	
		144,422.53
Total Receipts		$337,345.78
Cash Balance from last year, April 1, 1913		2,664.27
		$340,010.05

Disbursements

Services and Expenses of Field Secretaries and Home Field (including $1,294.75 expended on Special Appeal)	$ 8,519.94	
Annuities to Donors and Expenses for Legacies	4,729.63	
Preparing Publications in Foreign Languages	2,231.37	
Cash Appropriations to Foreign Mission Stations	3,642.00	
Services and Expenses of Colporters and Colporter Superintendents	28,408.02	
Publishing and Manufacturing Department, Rent, Salaries, Purchases and Expenses	40,394.10	
Sales and Circulating Department, Rent Salaries, Purchases and Expenses	26,176.50	
Administration and General Office, Rent, Salaries and Expenses	11,005.39	
Emeritus Secretary	2,500.00	
Ordinary Disbursements		$127,606.95
Special and Permanent Funds Invested		58,933.09
Paid on Principal of Society's Notes		3,000.00
Paid on Principal of Bond and Mortgage		6,000.00
		$195,540.04
Building Disbursements:		
Ordinary Operating Expenses	$ 51,121.70	
Special Repairs and Expenses	1,676.55	
Insurance, Taxes and Interest	89,439.87	
		142,238.12
Total Disbursements		$337,778.16
Cash Balance on Hand and in Bank, March 31, 1914		2,231.89
		$340,010.05

LOUIS TAG, Treasurer.

Audited and found correct,
PERCY A. YALDEN
H. M. WOLFE
Auditors.

LEGACIES RECEIVED DURING THE YEAR TO APRIL 1, 1914

CALIFORNIA		
Santa Ana, Estate of Samson Edwards	$ 100.00	
		$ 100.00
CONNECTICUT		
Fairfield, Estate of Isabelle B. Lyon	$ 200.00	
		$ 200.00
MASSACHUSETTS		
Salem, Estate of Miss A. F. Perkins	$ 500.00	
		$ 500.00
MICHIGAN		
Detroit, Estate of Corydon L. Ford	$ 125.00	
		$ 125.00
MISSOURI		
St. Louis, Estate of Mrs. E. McLanahan	$ 237.50	
		$ 237.50
NEW HAMPSHIRE		
Dover, Estate of Caroline M. Martin	$ 206.97	
		$ 206.97
NEW JERSEY		
Hanover, Estate of Miss J. E. Cook	$ 500.00	
Lyons Farms, Estate of Phebe M. Drake	300.00	
		$ 800.00
NEW YORK		
New York, Estate of James C. Atwater	$ 300.00	
Binghamton, Estate of Lydia H. Walling	1,350.00	
		$ 1,650.00
OHIO		
Newark, Estate of J. L. Gilbraith	$ 150.00	
		$ 150.00
VIRGINIA		
Elizabeth City, Estate of Francis C. Briggs	$ 1,900.00	
		$ 1,900.00
		$7,869.47

INTEREST FROM TRUST FUNDS RECEIVED DURING THE YEAR

Income for Missionary Work	$ 6,240.65
Income payable to Annuitants	50.00
	$ 6,290.65

TRUST FUNDS AND SPECIAL FUNDS RECEIVED DURING THE YEAR

MASSACHUSETTS		
Miss S. H. Hooker, Annuity Fund	$ 1,000.00	
Mrs. M. M. Tibbetts Annuity Fund	500.00	
		$ 1,500.00
NEW JERSEY		
J. S. Lale Permanent Fund		50,000.00
NEW YORK.		
Peter I. Neefus, Evangelistic Fund		$ 633.00
Mary Neefus, Evangelistic Fund		3,000.00
VERMONT		
Aurelius Sykes, Annuity Fund		100.00
		$55,233.00

DONATIONS RECEIVED FOR SPECIAL OBJECTS DURING THE YEAR

For German Work	$ 1,009.27
" Bethesda Fund	60.78
" Colportage	1,685.03
" Tract Distribution	1[illegible]67
" Foreign Missions	66.55
" China	[illegible]1.15
" Immigrants	[illegible]0.80
" Cuban Colportage	[illegible].00
" Reduction of Building Mortgage	6,000.00
" Expenses incurred for Special appeal	1,294.75
	$ 11,510.07

ANNUAL SERMON

"BOOKS THAT HURT AND BOOKS THAT HEAL."

A Sermon Delivered on Sunday evening, May 17, 1914, in the Lafayette Avenue Presbyterian Church, Brooklyn, New York, in Commemoration of the Eighty-ninth Anniversary of the American Tract Society

By Rev. Charles Carroll Albertson, D.D.

We celebrate the beginning of the ninetieth year of the history of the American Tract Society. Let us be reminded that the American Tract Society stands for very much more than its title indicates. It represents religious literature, a clean and consecrated Christian press. Like the Bible Society, it represents that mightiest and most persuasive of all human agencies in the dissemination and defense of truth, the printed page. And it may well be doubted if there has ever been an age in the history of the church when literature of the right kind was more needed than it is in our own day.

On its commercial side this is the age of advertisement; on its political side it is the age of democracy; on its physical side it is the age of acceleration, earth conquest and air conquest; on its educational side it is the age of reading. Books are falling from the tireless press, like raindrops from the clouds. Magazines and newspapers are more numerous and more voluminous than the pioneers of printing dreamed they ever could be. Catalogues, circulars, prospectuses, monographs and tracts fill our mail bags and cover our library tables with generous miscellany. The author has become more popular than the orator. The editor, with his ten thousand tongues, is far more powerful than the preacher, with his tongue, however fluent that may be.

Oratory is not exactly a lost art. There are some realms in which the orator still reigns, and ever shall. But, so far as the molding of public opinion is concerned, and the education of the masses, the printed page is more potential than oral speech. So it well becomes us, friends of religion, apostles of the Christian faith, conscious of the possession of a great message for the world, to face this fact, and to act with prompt wisdom lest we lose ground before we are aware.

Christianity has a vitally important message for the world, and the world is deeply in need of it. The world is vastly better than it once was. Not in vain have saints prayed and martyrs bled. But things are not yet what they should be. Much remains to be done to cleanse society of its residuum of barbarism. As Browning says in one of his noblest poems, "A battle's to fight ere the guerdon be gained." A battle? Earth's Armageddon is yet to come.

"Hark, the waking up of nations,
Gog and Magog to the fray;
Hark, what soundeth? Is creation
Groaning for its latter day?"

Here is the church—the world-wide fellowship of Christian believers—charged with the defense and propagation of truths which constitute at once the ground of the sanest philosophy, the basis of the purest morality, and the principles of the best sociology the world knows anything about. On the other side there are secularism, materialism, atheism, agnosticism, indifferentism, and every other "ism" which, whether it be the fruit of invalid thinking or of loose living, would paralyze the nerve of moral effort and reduce the processes of life to mere mechanical or chemical formulæ.

HOSTILE LITERARY INFLUENCE.

Never were the opposing forces so numerous as now. Never were they so dangerous. If they have lost something of their boldness they have gained somewhat of cunning. They shift their quarters and change their names a little more readily than of yore. Their disguises are more skillfully concealed. I would speak particularly of a certain hostile literary influence against which we must guard ourselves and those for whose religious instruction we are responsible. There are books that hurt, books that undermine the reader's faith, books that sap the reader's moral strength, books that plant in unsuspecting minds the seeds of many a noxious growth. There are books that stupefy the tender consciences of the young.

There is abroad in the world an avowedly anti-theistic literature. Some of it is philosophical, some merely rhetorical, and some coarse and low. It confronts our students, now in the uniform of philosophical agnosticism, now under the banner of destructive historical criticism, and now wearing the badge of militant materialism.

Then there is a literature which professes to be neither Christian nor anti-Christian. Upon its face it seems to have no theological significance. It is void of science and innocent of logic. It offers no philosophy or ethic. It assumes to be a study of life, a report of things as they are. I refer to a class of books, for the most part fiction, in which Christian people are held up to ridicule, in which the author says, virtually, "Here is a Christian—see his weakness and his meanness, and judge Christianity by its fruit." To which there can be no objection, if the book be fair, if it hold up to our view a representative Christian, or even an average Christian. But if the author portrays an unworthy type of character calling itself a Christian, he is guilty of a species of mental and moral dishonesty. He utters a counterfeit note. He labels an ungenuine article genuine. I need not name the books in which, by implication, the Christian type is held up to

scorn. We all know how often the villain in a story or drama is an abominable caricature of a loud-praying Pharisee or a long-faced Puritan. Doubtless there have been many preachers like Theron Ware, and priests like the father in "The Gadfly"; doubtless there have been deacons like Eldon Parr, in "The Inside of the Cup," but they were abnormal types. The average preacher is neither a coward nor a fool. The average priest is devout and pitiful. The average church officer is honorable and manly. Why do not the novelists and dramatists, who profess to give us pictures of life as it is, show us the best that Christianity can produce? In the interest of truth, if a soldier be portrayed, let him be a representative soldier, a man of high and stainless honor. If a physician be portrayed, let him be such a one as Ian Maclaren's Dr. McClure, and not a charlatan or a rogue.

DANGEROUS FATALISTIC TENDENCIES.

A still more dangerous literary influence is abroad in books which teach, chiefly by indirection, the doctrine of fatalism; that sin is not generally the voluntary act of the transgressor, but rather the result of hereditary tendencies which could not be resisted. Fiction is full of determinism, and much of our recent poetry is tainted with it. Omar Khayyam is not without his modern disciples. He tells us:

"We are no other than a moving row
Of magic shadow shapes that come and go
Round with this sun-illuminated Lantern, held
In Midnight by the Master of the Show.

"And that inverted Bowl they call the Sky,
Whereunder, crawling cooped we live and die,
Lift not your hands to It for help—for it
As impotently rolls as you or I."

If we would know what a tragedy life becomes under the iron heel of fatalism, we have only to read such books as Ibsen's "Ghosts" or Zola's "Human Beast." Let us once be thoroughly persuaded that sin is not preventable but merely the concrete expression of heredity; that the will is not free, so that we are unable either to choose the good or to reject the evil, and everything is gone which makes for individual worth and social greatness. Let the restless millions once more conclude that we are not responsible for our acts, and they will hurl the heavens black with ruin of existing institutions. The theory of human responsibility is not only basal in the Christian system of theology, as touching God's appeal to man, but it is vital to personal and social morality.

Furthermore, there is another kind of literature that is anti-moral. There are books which encourage immorality by throwing around vice a glamor, by weaving around it a fictitious beauty, thus alluring many a soul to ill. There is such a thing as "the pleasure of sin"—for a

season. Ultimately, the wages of sin is death. He who skilfully conceals the moral ugliness of iniquity is like those wreckers who of old kindled upon the coast of dangerous seas false beacons, wooing mariners to death. Only the strictest surveillance by officers of the federal laws enacted to prevent the circulation of obscene literature, supplemented by the vigilant services of such reformers as Anthony Comstock, prevents a veritable plague of infamous books and unspeakably vile magazines and newspapers.

THE ANTIDOTE FOR BOOKS THAT HURT.

I have only suggested the books that hurt. These are the poison. What is the antidote? The only way to counteract the influence of antitheistic literature is to circulate theistic literature. The youthful thinker is forearmed against many an attack upon the philosophical foundations of his faith who is familiar with that venerable classic, Butler's "Analogy." Written more than a century and a half ago, it is not yet outgrown. It meets every argument of atheism and deism. It is the testimony of a Cambridge professor that during his experience at the university, no young man ever passed through the classroom in which the "Analogy" was the textbook, whose life was not permanently affected, and whose faith was not confirmed by the influence of that book.

If we could put into the hands of those whose faith is wavering such books as Romanes' "Thoughts on Religion," Fiske's "Through Nature to God," Walker's "Philosophy of the Plan of Salvation," and Carnegie Simpson's "Fact of Christ," we should be furnishing healing for many a hurt. Dr. Fullerton's "Conception of the Infinite" has cured many a college student of his agnosticism. Professor David Smith's "Historic Jesus" is a book in the face of which it is absolutely impossible for any candid reader to doubt the authenticity of the essential facts of the four gospels. Years ago there came into the hands of a young fellow who had been intoxicated with the exuberance of the rhetoric and the spell of oratory of Robert Ingersoll, a little paper-covered booklet by Joseph Parker, entitled "What Must I Do To Be Saved?" the most dignified, the most logical, the most eloquent, and the wittiest reply to Ingersoll ever written or spoken. From the day of the reading of that book, the young man's vision cleared.

RELIGION MUST BE JUDGED BY ITS BEST FRUITS.

This we can do: When we find one who has read a book that misrepresents Christianity, a book that holds the Christian character up to ridicule, we can point out the unfairness of the caricature; we can call the reader's attention to the fact that religion must be judged by its best fruits, not by its worst. And, if we are wise, we can furnish those who are willing to read books of the better sort, literature that will wash away the stain the unfair book has left. Elizabeth Stuart

Phelps' "A Singular Life," John Habberton's "All He Knew," Ralph Connor's "The Sky Pilot," and Margaret Deland's "The Awakening of Helena Ritchie," are books which present religious characters of refreshing manliness and lifelike similitude.

There are books that invigorate the conscience, books that "polish the divine mirror of the youthful mind," books that show us life's possible divineness, books that are veritable sacraments to the soul. Let us crowd our shelves with such. Let us read and recommend them.

The problem of how to deal with literature which makes sin appear a mere misfortune, a matter of superficial negligence, is a much more difficult one. Readers of such books cannot always be sent to philosophical treatises on the freedom of will. They may be neither philosophers or psychologists. In vain we may remind them that in nothing does modern mental science more perfectly agree with the Scriptures than in this, that the human will is free. They may doubt the Scriptures, and they may despise moral philosophy. But there is one thing with which we can confront them. We can appeal to the highest tribunal, consciousness itself, which, interrogated, replies:

"Our wills are ours we know not why,
Our wills are ours to make them Thine."

The problem of providing a remedy for immoral literature is an easier one. Strict laws have been enacted, providing severe penalties for vendors of unclean books. Newspapers which offend the moral sense must be boycotted. Their publishers may be deaf to argument and indifferent to sentiment, but when a thousand Christian men decline to buy the paper on the ground of its uncleanness, and when a hundred Christian men decline, for the same reason, to advertise in its columns, we shall discover that these publishers are very sensitive in the region of the pocketbook.

A MIGHTY ALLY OF THE CHURCH.

The best way to get rid of bad literature is to multiply good literature. A strong religious press is a mighty ally of the church. It is more difficult than ever to maintain a religious journal. Strong efforts are being made, however, to re-establish and popularize denominational and interdenominational periodicals. The faithful churchman will never allow his interest in such literature to decline. The western farmer, who, though a member of the church, confessed that he took no religious paper, and excused himself on the ground that he could not afford it, since he was a subscriber to four agricultural papers, put himself into the company of the Gadarenes who thought more of the swine industry than of the ministry of Jesus.

Wise is the church which fosters and develops a strong press. Much of the triumph of Methodism must be ascribed, humanly, to the fact that all her ministers recognize themselves as agents of and, in

a very real sense, partners in the Methodist Book Concern. The early Methodist itinerants, often unlearned men themselves, not only persisted in their efforts at self-education, but stimulated the passion for popular education by the distribution of the choicest products of scholarly and pious pens.

A POWER BEHIND EVERY PASTOR AND EVANGELIST.

Back of every Christian pastor and evangelist, for the greater part of a century, has stood this great American Tract Society whose anniversary we celebrate. Sane and sweet religious stories, helpful biographies of good and great men and women, religious books both scholarly and popular, tracts, evangelistic and consolatory, have fallen from its presses like fruit from the sun-fed orchards. Expositions of Scripture, interpretations of religious experience, concrete examples of attractive goodness, powerful appeals to the conscience, and these in many languages, have done more than can be estimated to supplement the oral ministry of the servants of Jesus Christ. Within a month I found on the counters of the Tract Society a little book of verse by John Oxenham, an English poet. Not a page of it has escaped my study, and there is not a page of it that does not deserve immortal remembrance.

THE POSSIBLE INFLUENCE OF A PRINTED PAGE.

Dr. Theodore L. Cuyler once handed a tract to a young man in this congregation, saying, "Read this, and when you give your heart to God, send the tract back to me." The little booklet came back, and that young man became not only a Christian, but an active worker in the Bible School. His picture hangs in the Session Room. Robert Murray McCheyne handed a religious tract to a youth in Dundee. It led to his confession of Christ. That youth was Alexander Whyte, the most forceful preacher in Edinburgh to-day. Such is the power of a word spoken in due season, a sentence read, or a booklet pondered over. Such is the possible influence of the printed page. Eternity alone can tell, Omnipotence alone can measure, the extent to which the American Tract Society has availed to spread abroad the knowledge of the life divine.

"A pebble on the streamlet scant,
Has turned the course of many a river;
A dewdrop on the baby plant,
Has warped the giant oak forever."

Books are not the only things that live forever, but good books do live forever. They live in the memories of their readers, in the redeemed lives of those to whom they speak the word of grace, and they live eternally among the forces of the august and immovable kingdom of God.

My predecessors in this pastorate have exercised a noble ministry. Dr. Cuyler's voice is silent, but his books still circulate, and more than one forceful and felicitous plea of his, for temperance and for Christian character is still printed and distributed by the American Tract Society. Two of Dr. Gregg's earliest books are on its list; and, while he yet remains with us, to cheer us with his presence and help us with his counsel, his ministry is multiplied through his books, his interpretations of God's Word, his sage advice to the young, and his comfort for hearts "in which the immortal hope burns low."

Such books as these help and heal. We thank God for them and for a Society devoted to the dissemination of the living thought of those who speak from the heart to the heart—those whose ministry is unto us and our children and our children's children and as many as are afar off.

ADDRESSES AT THE ANNUAL MEETING

A MESSAGE FROM MEXICO.

Address by John W. Butler, D.D., of the Mexican Mission of the Methodist Episcopal Church.

I am certainly glad to be permitted to look into your faces this afternoon, and I can just as truthfully add that I am not glad to be here, and perhaps you understand that contradiction; I would a great deal rather look into your faces this afternoon in the City of Mexico than in the City of New York. I came here night before last, having reached the country with a company of six-hundred and thirty-seven refugees, after being for six days on a boat that had a capacity of two hundred and twenty-two; so you can imagine the time we had.

It was like getting out of a house on fire to leave Mexico, with the additional fact that the whole country was on fire—not the house alone. We came away with just what we could bring in our hands. But I am thankful to be alive, and I shall be more thankful when the happy day comes for me to return to my field of labor. There were twenty-one missionaries in my party coming home. A few had preceded us a week before, and it is the desire—the burning desire—of every one of these missionaries, both men and women, to go back to Mexico just as soon as possible.

But I am happy to be at this meeting, because I have always had an interest—a sincere interest—in the American Tract Society, and a feeling of sincere gratitude toward this Society. My first relations with it date back to the days of Dr. Stevenson, when I was a beardless youth, and he treated me like a father and gave me some good advice, which I have never forgotten.

We are grateful for what has been done in Mexico. How could we get along without the American Tract Society and the American Bible

Society? We have now about one thousand Protestant congregations, and hundreds of schools, and between sixteen and eighteen thousand children are being educated in these schools.

I have looked into the origin of the congregations here and there, scattered throughout the country, and have invariably found that every church, whose history I have looked into, owes its origin to a copy of the Scriptures or to some tract. The tract gets into the hands of thousands of people in hundreds of places where the voice cannot go—we can send it by mail or drop it by the roadside. In the early days of the Mission I was travelling by stage up through the interior, and I had heard before I left the City of Mexico that in a little place near San Juan Del Rio, there was a man who had received a copy of our paper. And, now, let me add here, through the help of the American Tract Society, we were able to establish the *Christian Advocate* in Spanish years ago in Mexico, and nearly all of our tracts for years came from this Society. This man I spoke of received some copies of that paper and seemed to be interested, and wanted some more like it and some more of the printed books. I sent him word I would pass through his town on a certain day, and when the stage pulled up, a man came up to me and I recognized he was the man who had been in correspondence with me. I gave him some tracts, when we were changing horses at that place. The result was that a home church was established. Now, this was in the order of the primitive times. A church was established in that place. The services were held in a lawyer's house, who was also a farmer. Now, what is the result of the printed page being carried into this town? There is a Methodist Church. The family of the man who requested this literature has produced three preachers, one Christian doctor, who is going into medical work now, having been educated in this country, one school teacher, and one trained nurse: all these have come out of that one family that were brought into the light through tracts and papers—through the printed page. And I am confident that there is a great opportunity coming to this Society in the near future in Mexico.

We are also very grateful to the American Tract Society because of the fact that you have undertaken to do what some of us started to do three or four years ago, namely, to get out a new Spanish hymn book. I do not know how it was that your Secretary, Doctor Swift, knew it; but Dr. Swift brought us all together, and instead of publishing three or four little separate hymn books, soon the Baptists, the Quakers, the Congregationalists, the Episcopalians and all other evangelical Christians will be singing out of one hymn book. I do not know how long it is going to take to get Christian unity, but I take it we will have it down in the Mission field just as quickly as you will; and this is a great step towards the desired end—all singing the praise of God out of one book. And your Society has the book nearly ready now.

It is true, on account of present conditions, some of us seem to be hanging our harps on the willow, but it will only be a little while, I feel pretty confident of that, friends—it will only be for a little while.

I don't know just how God is going to adjust this matter. I do want to beg of you men and women of God to pray for the Niagara Conference. I think that there will something come out of that which will challenge us as sons of God. And when we go back to Mexico, I think the first song we sing will be the Doxology. I intimated a moment ago that there would be an opportunity before us, and I feel confident of it, because this opportunity was set before Protestant Christianity by God in Mexico just after the separation of Church and State. We did not then see it. The Evangelical Church of this country failed to see the opportunity, but another opportunity came to us after the collapse of the French Empire and the adoption of Reform Laws. Then in a wonderful manner the door of opportunity was opened in that country and all the Protestant Christians here in the North saw it, for the Christian Churches sent down a feeble little band, and half-way backed them up with a little limited preparation, and they struggled on there for a while; but they now have a good start.

Yet if the American people could have seen the first opportunity, and sent an adequate force of Christian workers backed up by proper financial support, I certainly believe that half the people of that Republic to-day would have been under Protestant influences and the revolution of the past three years would never have occurred. I firmly believe that the people were tired and weary of the ways of Rome. They wearied of having burdens laid upon them. They were tired of sacrifices and bodily suffering and long pilgrimages, where many were worn out as they drew themselves on their knees on rough roads. They were tired of the religious training of the Roman priests. We went down there in a feeble way and converted a few of them. If we had gone there with an adequate force, what a different history would now be written!

The present unrest and uncertainty will give a great opportunity to Protestant Christians in this country within the next few months. I do not know just how it is coming, but I believe it, and I do not think that this Society could possibly do a wiser thing than to get ready a large amount of Christian literature to send down among these people.

Revolutions, you know, are sometimes turned to the glory of God. He knows how to make the earth and man praise him. And these people are waking up. Revolutions are great eye-openers. They are reaching out as never before. They are talking about democracy, but how can you have democracy when the people can't read and write? But the boys and girls are learning and will read to their parents; and out of this will come education and in the next generation there will

be a different situation in Mexico, and this noble Society may begin to get ready to-day to do a great work in one of the most resourceful countries on the face of the earth, and all that Mexico wants to make it happy is a knowledge of the Lord and Saviour Jesus Christ.

THE RELATION OF CHRISTIAN LITERATURE TO THE NON-CHURCH-GOING.

Address by Rev. John S. Gardner, D.D., Recording Secretary of the Board of Domestic Missions of the Reformed Church in America.

We gather here under the banner of the American Tract Society, whose field is the world, and whose endeavor is to give printed literature in the different languages and dialects of men. Doubtless there has been and is possibly a failure among different Christian denominations to recognize the work and the worth of the Tract Society. This, I think, is true without a single shadow of a doubt, that if you want to attract attention to yourself in many instances you have to do something out of the ordinary. A society which behaves itself well and acts fearlessly in the work which God gives to it, very often does not receive by any manner of means the open commendation and the open praise which belong to it. And how true it is, my friends, that oftentimes we make a tremendous mistake in the way, that we save the kindly words of praise until the time has come when there is no answer from the unreplying lips, because we do not say what we think of the good deeds of the present generation and the kindly service which Christian organizations are rendering.

We gather, as I said, under the banner of this Society, whose field is the world. There is one thing which appeals to us all; one idea which gives strength to each and friendship to all. There is a deep desire down in the heart of all of us in this country that we should be strong, and that we should stand for things which are right, and good and true. The time has long since passed when the conception of strength in a nation is measured by its army, or by its wealth—certainly in Christian lands. Christian statesmen realize that there must be a revolution in the moralities of life—that cleanliness of heart, purity and uprightness are the qualities on which a nation is to be built, and is it not true to a certain extent that this is being recognized to-day even by the non-Christian nations? It would seem that history shows this very clearly, that the moment a nation departs from the path of virtue and righteousness, the moment it falls under the weakening influences of the vices which flow from luxury and from corruption, just at that moment the nation goes on a downward path, and the worst foes a nation has to fear are not those from the outside but those which come from within. It is said that Rome existed for five

hundred years before there were found in her courts any records of divorce cases; but it would seem that when Rome became lax in the ideal family life and let the weakening luxuries which came in from other nations get the upper hand, just then she began to weaken and fall.

We believe without a single shadow of doubt that all that can make a nation strong and powerful comes through the agency of the Lord Jesus Christ—that strength, that virtue, that morality which comes from the Word of God. It is commonly said that this nation is a Christian nation. True! And our forefathers were Christian men and women, for, as someone has said, they climbed the hills with their axes on their shoulders, to make a place for their log cabins and family prayers. But is it not true to-day that this nation is only nominally Christian? A certain Jewish Rabbi made a speech the other day, and he tried to prove America was not a Christian nation, that others coming in here from beyond the seas had changed the tenor and method of thought, and that we were not in the true sense of the word a Christian nation. But my friends, that is what this nation ought to be made, if it is to be a nation which is to stand for righteousness and truth and strength—if it is to be in the truest sense of the word a refuge for the hurt and for the oppressed.

As a Christian nation we have two special duties to fulfill; one is the duty of conserving Christianity and the other the extension of Christianity. It is sometimes seemingly harder to hold what you have than it is to acquire something new, and is it not oftentimes vastly more worth while to hold what you have than it is to acquire that which is new? The statisticians tell us that from 1900 to 1910, the Christian Protestant population of this country and the increase in the census population simply kept pace one with the other. There was no real growth. They stayed precisely at the end of ten years as they were at the beginning. If this has been so from 1900 to 1910 (and to stand still is to go backward) what is to be the result at the end of the decade in 1920? And it seems to me that it brings home to us as a Christian Church throughout this land a tremendous duty toward our country and toward those who are Christian men and Christian women.

We need to conserve what we have, in order to withstand the changes which have come to the rural sections of our country. The churches there once were strong, but they are becoming weak. Churches in our larger cities, at one time helping others in the rural sections, are being abandoned in certain parts—churches that once had overflowing congregations. And then there comes another thought: how many good Christian families are scattered far away from religious privileges in distant parts from this land—shut out from the sanctuary on the Lord's day. We know how easy it is to become careless of the highest duties of life and the influence that environments and surround-

ings have on us. In these places and in these localities where the voice of the Father is not heard, where there is no sound of the Sabbath bell upon the air, who can estimate the good in the silence and in the solitude and in the memory of the days gone by of the printed page and its influence on the individual and family? I imagine every great denomination in this land is endeavoring to follow certain well defined lines, and that every Mission Board of every Protestant Church feels there is a call upon it for certain duties. One is the duty to the emigrants coming to us here in such numbers.

How the character of immigration has changed! Those who came to us long years ago were men and women who had many ideals common to our own. But how many of these come to us to-day? How many come that interpret the word liberty as license! How many come to us simply to work out their own welfare! Yet these men are going to become American citizens. In the future they are going to wield an enormous power politically. The question now comes up: What is going to be done? There are two things—to give them the schoolhouse and the church, and thus to give them the religion of Jesus Christ, the testimony of God's Word.

The American Tract Society meets very many of these people as they land at our doors, and presents them with tracts in their own languages. What a reminder of home to strangers in a strange land you bring to their hearts; they have something of a feeling of homesickness and at the same time you give them a welcome. These immigrants are to be cared for. They are to be looked after in the name of God and for the sake of the generations that are yet unborn.

And then there is another problem, the problem of the negro—the colored man. Of all the races that have come to this land of ours they are the only ones that have come here unwillingly; they are the only ones that came here because they were forced to come, and it comes home to me with renewed force that they were brought here to this land by Christian men, certainly by men from a great and God-fearing nation. They are increasing, notwithstanding the vast amount of deaths through weakness and disease and bad sanitation, but after all they are keeping pace with the population of every single European state to-day. They are superstitious and ignorant, yet underneath this there runs a vein of deep religious feeling. Under the laws of the land they are citizens, and whether they are so regarded or not, they are mortal beings notwithstanding the color of their skins, and are not you and I responsible to God for them, and in a certain sense are they not the wards of our nation?

Every single denomination faces another problem, the problem of the Indian—a fast vanishing race—once overrunning this country of ours. Certainly it would seem without a doubt that the white man has not treated the Indian fairly, for the Indian himself is not of a

hostile nature and disposition. Appreciative of friendship, he has only resorted to war when he has found that the whites have deceived and maltreated him, and thus there comes to us again as Christian people a tremendous duty in the evangelization of the Indian on account of the wrongs we have done him— wrongs perpetrated by people who look for salvation through the Lord Jesus Christ.

And then there comes one more problem presented by a large section of people living in the mountains of the South—Americans as truly as any one of us, having held their own ideas and ideals and thoughts for over a hundred years. In the conflict between the North and South many of them utterly refused to be pressed into either army. They came from the best stock originally, yet they are ignorant in a large sense of the knowledge of God, and to these people it is due from us as our Christian duty, to take or send the word of God to them. This is a duty which we cannot possibly shake off.

There comes home to all of our Mission boards this great duty of the needy sections in our great city and the lonely and sparsely settled sections of our country. We call this a great country. There was, not a long time ago, a certain section of Brooklyn which contained 25,000 inhabitants without a single church of any kind or description. You remember that story that Dickens told us about the tract distributer in London; how by his going into one of the hovels of the poor, and coming in conversation with the poor, through this incident the attention of the entire people was called to one fact—the tremendous poverty there was in London. Now, that tract distributer brought the government to its senses, to a knowledge of conditions they had never known or realized could exist; and I doubt not the distribution of tracts in our great cities has had a great influence in accomplishing among the poor what could have been accomplished in no other manner. We have found families being pushed off the earth, so to speak, and the American Tract Society has been a God-send to come into these places and bring the Word of God through the printed page. Someone said the other day that the practice of quietly sitting down and reading through books of an evening was something of ancient history. Now, are there not more books printed to-day than ever before? Are there not more libraries to-day? The American Tract Society by its work is assuring the advancement of Christianity and the welfare of the nations. No man can give an estimate of the good this Society has done and not until we stand in the presence of God himself, shall we know the work that this Society has done for the Church and for righteousness.

Just one word in closing. I ask your prayers for the benefit and in behalf of this American Tract Society. I ask your prayers that upon you may rest something of the burden of the work it is doing. I ask your prayers that for all members of the Mission Boards in this land, that their work may be well and wisely distributed, and that the funds

which come to them may be used for the advancement of the Kingdom of Christ. I ask your prayers that all jealously and rivalry of any kind may be taken away from all our Mission Boards and that all of us may have as our hearts' wish a prayer to God for the advancement of His kingdom in this country of ours, through which and by which alone a nation can see that force is not an ultimatum, but that only righteousness and love can prevail.

THE MODERN MACEDONIAN CALL OF THE NON-CHRISTIAN WORLD.

Address by Rev. Edward Lincoln Smith, D.D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

Since that historic, immortal and world-transforming vision of Paul which summoned him into Macedonia, this has become a new, a larger, a more complex and a more united world— a world in which we can talk farther and travel faster. But there abides no higher motive or ambition in to-day's world than that which animated Paul at the beginning of the Christian era to become a missionary to the Gentiles.

Modern Missions, so far as we in America are concerned are little more than a century old, but the century has been one of great progress and consequently of great change. We have come to a time when the missionary enterprise has a new standing in influential circles in this country. That was plain when President Harrison stood on the platform of the Ecumenical Conference in New York to plead for Missions; when President Roosevelt threw his influence upon the same side, and when President Taft spoke words of unequivocal praise and appreciation of what missions has done in the East. We received fresh evidence of the new way of looking at this cause when President Wilson sought John R. Mott for ambassador to China, and would appoint no one to that position who was not a friend of missions. A significant fact bearing upon this new standing of our cause has been the series of conferences held between the representatives of all the foreign boards in New York and men going out into the diplomatic service of our government. During the twelve months the secretaries have met in turn Prof. Goodnow of Columbia University chosen by the Chinese Republic as their legal advisor; Prof. Rheinsch of the University of Wisconsin, our ambassador to China, and Mr. Morgenthau, our ambassador to Turkey. In each of these cases, the character and extent of missionary activity in the countries to which these gentlemen were going, were placed before them in detail, and ways by which they could be of service to us and we to them were pointed out. Significant and typical were the words of Mr. Morganthau in response to the secretary's presentation. "I go," he said, "to Turkey to represent the

administration in Washington, and it is for you a happy event that the sentiment of that administration—which sentiment I shall have the pleasure to seek to interpret and apply—is most favorable to these various forms of missionary work in which you gentlemen are interested.'' Surely these facts show how differently the whole missionary propaganda is looked upon to-day in government and diplomatic circles.

To take an illustration from the field, this Christianity which in the beginning of our mission work was looked upon with suspicion and as not to be separated from the unpleasant designs and selfish machinations of the foreigner, is to-day recognized in Japan as one of the three great religions of the Empire. The minister of education of the Japanese Government summoned into conference in the autumn of 1913, representatives of the dominant and vital religions of Japan. The representatives of Christianity took their places with the representatives of the Buddhist and Shinto religions. Very marked also was the difference in attitude of the minister addressing these three groups of religious representatives. To the Shinto and Buddhist delegates he gave urgent exhortation; of the Christian delegates he asked advice.

It is interesting to read in the ''International Review of Missions'' comments on Christianity by Count Okuma, now Prime Minister of Japan. ''Japan,'' he says, ''received Buddhism and Confucianism from India, China and Korea, and under their influence, she declined, but under the impact of western Christianized thought, Japan has revived. China and India also have pined under the old faiths. It is clear that their only hope is to follow the example of Japan and welcome western thought. Japan's salvation from ancient times has been in welcoming and absorbing foreign ideals and faiths. Religion is the indispensable factor in complete manhood.'' These sentiments are fairly representative of the most far-seeing and patriotic men in Japan to day. They fling more widely open for us the door of opportunity.

Missionaries are being recognized as never before in their true capacity of world-builders. As that fact becomes more apparent, a desire for a great increase in the work and in the missionary force has displaced the old opposition. The missionary is truly interested, as he has always been, in the redemption of the individual, but the relation of that individual to society and his vast potency when filled with Christian principles and driven by Christian motives and enthusiasm, become more apparent in the light of one hundred years of modern history.

The King of Bulgaria declares that the young men trained by the Christian teachers of Robert College have helped vastly in the making of modern Bulgaria. The leaders among the Turkish people who see most clearly, are convinced that they too must accept and utilize that which these Christian missionaries have been offering them, if they are to survive the probation period of this coming generation. We have the testimony of the Hon. Oscar S. Straus that in a recent interview

with the Grand Vizier of Turkey, he called attention to the fact that when American Ambassador at Constantinople, he had always assured the Turks that the American missionaries were their best friends, and that the Grand Vizier was now prepared to admit the truth of the statement.

Only yesterday we listened to a devoted missionary just returned from India unfold his plans for a boarding school into which might be gathered low caste children, and where they might be taught not only the rudiments of education, and won to believe in Jesus Christ, but where they might also be trained in the cultivation of the silk worm, in the manufacture of silk, the tilling of the soil and the cultivation of the mangoes and cocoanut groves. "We must do more for the outcast," said the missionary," sharing with him our Christian treasure and help him to be an independent citizen in his own environment."

A Christian man is always a better man for his Christianity, and better men in all these nations of the earth must mean a better world. That this is the real purpose and effect of the missionary propoganda is becoming now apparent on every hand to those who refused to believe it a few years ago. In 1900 the Boxer Society under the patronage of the Throne of China was killing missionaries on every hand as foes of the Chinese people. To-day the public officials of the great province of Shansi, where many American Board missionaries laid down their lives in 1900 are asking the Board to take complete charge of the public schools of the district with a free hand to teach as much religion as they will. "We," say the Chinese officials, "do not understand the science of modern education, and our men steal the funds appropriated for this purpose, but you understand education and will not steal. Therefore take our money and conduct our schools." The same request comes from southern China. The authorities waiting upon our missionaries say, "Here is this Buddhist temple, swept and garnished. Come here and conduct a school with entire freedom for your religious teaching." These are most significant facts, indicating how widely open is the door of opportunity for our mission work in the world to-day.

The problem has changed vastly with this increase of opportunity. The Macedonian call now comes from great masses of people. Delegates from Albania wait upon us declaring that they are about to establish their own national government, and have decided that it shall be neither Mohammedan, Greek Christian, nor Latin Christian, but that it shall be Christian of the Protestant order. They seek a prince who will be of the religion that has made the modern Protestant world. They seek for religious teachers who will help them to lay the foundation of this civilization which they prefer. Was there ever anything in the history of the world more moving than this spectacle? It may be classed with that famous journey of the Nez Percé Indians in the fourth decade of the last century who came from the far away wilds

of Oregon to seek the white man's book. In India, it is not by ones or twos that the people are ready to embrace Christianity, but it is by the village, by the city, by the whole caste if we will but receive and teach them. Surely our prayers for an open door to all the peoples of the world to carry the message of the love of God brought into the world in Jesus Christ His Son, have been answered in a most remarkable fashion. May God make us able to meet the new responsibility which His marvelous answer to our prayers has created.

Wherever this work is being prosecuted, the birth of faith in Jesus Christ is followed by an entirely new intellectual as well as spiritual environment. Christian faith has created new ideals, new needs and new demands. Progress is inevitable, if the faith is genuine. The Christian disciple steps out into a new world, and his mind is full of questions. He cannot be satisfied until they are answered. The answer to his questions cannot come entirely from the lips of the missionary. It must come also from the great world of books into which now he demands his right of introduction. The preparation of a literature in his own tongue for his guidance and instruction revealing to him the mystery, the secret and the progress of this great universe is a work of tremendous importance, and this is the work in which the American Tract Society is engaged.

What greater opportunity is there before us to-day than to respond to these world demands, and with greater enterprise and sacrifice than ever before to satisfy them. America, the Christian teacher of the world; America, the leader of the backward races into their rightful heritage; America sharing her best and bestowing upon all men everywhere the blessing of a Christian civilization, what a wonderful vision is this! How gloriously has Macedonia expanded, and what a glorious tribute it is to the inherent power of Jesus Christ to form the inner life of His disciples that America stands to-day so fully committed as she does to the doing of this world-wide task.

Constitution of the American Tract Society

INSTITUTED IN NEW YORK, 1825.

ARTICLE I. This Society shall be denominated as the AMERICAN TRACT SOCIETY, the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts calculated to receive the approbation of all evangelical Christians.

ARTICLE II. Any person paying thirty dollars at one time into the Treasury of this Society shall be a Member for Life; and any person paying one hundred dollars at one time, or who shall, by one additional payment, increase his original contribution to one hundred dollars, shall be a Director for Life.

ARTICLE III. Persons constituted Members of the Society by donations not designated by them to be applied to specific objects, shall be annually entitled to tracts to the value of one dollar, and persons so constituted Directors, to the value of two dollars; or, if preferred, they may receive tracts at any one time to the value of one-half the sum given.

ARTICLE IV. The Society shall meet annually, on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported, and a Board, consisting of a President, Vice-President and thirty-six Managers shall be chosen.

ARTICLE V. The Board of Managers shall annually elect by ballot two members of the Publishing, two of the Distributing, and two of the Finance Committee, each member to serve for the term of three years, and each committee to consist of six members. The Board shall also have power to fill, by election, vacancies that may occur by death, resignation or otherwise. The members of these three committees shall constitute an Executive Committee, to conduct the business of the Society, and shall be, *ex officio*, members of the Board. The Executive Committee shall, at their first meeting, elect two or more Secretaries, a Treasurer, and two Auditors of the Society. The Board shall have power to enact By-Laws, and to appoint Honorary Vice-Presidents, Directors, or Members. Twelve members of the Board, present at any meeting regularly convened, shall constitute a quorum for the transaction of business.

ARTICLE VI. To promote in the highest degree the objects of this Society, the Officers and Managers shall be elected from different denominations of Christians; the Publishing Committee shall contain no two members from the same ecclesiastical connection; and no tract shall be published to which any member of that committee shall object.

ARTICLE VII. Any Tract Society formed on the principles of this Society, and annually contributing a donation to its Treasury, shall be considered an Auxiliary; and the President and Secretary of such Auxiliary, for the time being, shall be, *ex officio* members of this Society.

ARTICLE VIII. That the benefits of the Society may be enjoyed no less in distant places than near the seat of its operations, the prices of its tracts shall be, as far as practicable, the same in all parts of the United States.

ARTICLE IX. All meetings of the Society, the Board of Managers, and the Executive Committee shall be opened by prayer.

ARTICLE X. The President, or, in his absence, the Vice-President, or other Officer first on the list in the city of New York, at the request of five Managers, may call special meetings of the Board of Managers, causing three days' notice of such meetings to be given. The Board of Managers shall have power to call special meetings of the Society.

ARTICLE XI. This Constitution shall not be altered, except at an annual meeting, and by a vote of two thirds of the members present; notice of the proposed alteration having been given at the previous annual meeting.

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American Tract Society

CONDENSED BALANCE SHEET

April 1, 1914

ASSETS

Cash on Hand and in Banks	$	2,231.89
Rents Receivable		6,121.02
Accounts Receivable		4,211.55
Prepaid Insurance		2,553.60
Unfinished Publications and Material at Cost		19,900.07
Finished Publications at Cost		48,559.56
Trust Fund Assets:		
Bond and Mortgages on Improved Real Estate		154,500.00
Real Estate devised to the Society		11,108.15
Securities devised to the Society		6,465.27
Bank Deposits of Trust Funds		9,972.50
Real Estate—150 Nassau Street		$1,850,000.00
		$2,115,623.61

LIABILITIES

Bills and Accounts Payable	$	15,613.14
Society's Notes and Loans Outstanding		31,162.72
Interest on Mortgage, Accrued but not Due		19,900.00
Trust Fund Liabilities:		
Funds—Income Available for Specific Work		78,970.29
Funds—Income Available for General Work		135,715.88
Funds—Subject to Life Annuities		107,250.00
Special Funds awaiting Disbursement as per Terms of Gifts		6,863.06
Bond and Mortgage on Real Estate—150 Nassau Street		1,194,000.00
Excess of Assets over Liabilities—April 1, 1914		526,148.52
		$2,115,623.61

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1914

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NEW YORK, N. Y.

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THE donation of $30.00 at one time constitutes a Life Member; the addition of $70.00, or the donation of $100.00 at one time, a Life Director. Life Members may receive annually publications to the value of $1.00, Life Directors to the value of $2.00, if applied for within the Society's year, from April 1st to April 1st, in person or by *written* order. Colporters are not authorized to supply Life Members.

REMITTANCES, ETC.

Remittances of funds may be addressed, AMERICAN TRACT SOCIETY, NEW YORK, N. Y. All checks, drafts, and money-orders should be made payable to LOUIS TAG, *Treasurer*. The name of the Society or individuals making remittances, and of the town, county, and state where located, and also the object for which the remittance is intended—whether as a donation, or in payment for publications—should be accurately specified.

Funds designated for the Society should be forwarded at the earliest opportunity, that they may not lie useless when much needed for sustaining the Society's operations.